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Formerly the American Bible League

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the Bible and consequent faith in its Divine Authority.

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The Bible League of North America



THE Bible League of North America, then called the American Bible League, was organized in the year of our Lord 1903 to effect "the promotion everywhere of a devout, constructive study of the Bible, as a whole and in its various books and parts, by the common sense and rational, or truly scientific, method, and with the aid of all the light that can be thrown upon it from all sources, and the meeting and counteracting of the errors now current concerning its truthfulness, integrity and authority."

The second article of its Constitution declares: "It shall be the object of this League to organize the friends of the Bible, to promote a more thorough, reverential and constructive study of the Sacred Volume, and to retain the historical faith of the Church in its divine inspiration and supreme authority as the Word of God."

At the Second Convention of the League, held at Park Street Congregational Church, Boston, in 1904, the writer, among other things, said: "In the prosecution of its high purpose the League aims to avail itself of the coöperative assistance of the ablest and most highly accredited scholarship that the conservative school affords; and in its enterprise plans to give all sane and sound Biblical criticism its proper place.

"To search the Scriptures for the imperishable gold of God's eternal truth is indeed most Christly and commendable, and to devote oneself to such search in the spirit and with the methods of a truly reverent and scientific scholarship is but to yield obedience to the Spirit and teachings of our Divine Lord. For such Christ-like critical study of God's Word the American Bible League most strenuously stands.

"In the full enjoyment of that blood-bought liberty wherewith Christ hath made us free, we joyfully engage in that most noble of all the undertakings of a truly Christian scholarship, the study of the oracles of the Most High; and thus devoting ourselves to the acquisition of a more complete knowledge of the words and will of God, we fear no damage to faith in the Divine inspiration, integrity, and authority of the blessed Book.

"We shall make no bid for the full acquiescence of a blind and unreasoning faith in the correctness of our conclusions, but rather, by the teachings of a scholarship of unchallenged ability, we shall endeavor to commend ourselves and our cause to the favorable judgment of all friends who acknowledge the supreme authority of our Lord Jesus Christ in all matters of faith and practice."

Although more than seventeen years have passed since the words just quoted were originally uttered, we have had no reason to change our mind, nor our position so declared.

Today, more than ever in the past, is the work of the Bible League called for, and it is cause for devout thanksgiving to our dear Lord that there still remain more than seven thousand who have not bowed the knee to the Baal of a false scholarship and a faith destroying criticism of the Word of God.

To that more than seven thousand we appeal to come up to the help of the Lord against the mighty forces of unbelieving and destructive scholarship, and to actively coöperate with our good brother, Frank J. Boyer, now General Secretary-Treasurer of the League, in his splendid work of carrying on the publication and distribution of the BIBLE CHAMPION throughout the land.

The names of George Frederick Wright, Luther Tracy Townsend, Herbert W. Magoun, David James Burrell, William H. Bates and many others who are contributing to the magazine assure us of the extraordinary value of the same in the vitally important work that is being accomplished thereby.

May all true friends of the Bible subscribe for the BIBLE CHAMPION and also secure its widest possible circulation among their friends and acquaintances, and may the blessings of our Lord Jesus Christ richly rest upon all who may send a favorable response to this appeal!

WILLIAM PHILLIPS HALL, *President*

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the last
year we've
been asked**

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THE BIBLE CHAMPION

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Volume 27

JULY, 1921

No. 7

The Arena

Evidences of a Flood in Europe

BY PROFESSOR H. W. MAGOUN, PH.D., CAMBRIDGE, MASSACHUSETTS.

Sixth paper in a series explaining why a world flood is a scientific necessity, if various geological and other problems are to be met.



LEARNING is largely a solution of problems. The problems are discovered in the first place by some inquisitive investigator. Then he or some one else essays a solution. He either fails or partially succeeds in explaining the difficulty, and others get interested. More study follows. Fantastic elements are introduced by over-zealous intellectuals who have learning without practical common sense. Things thus become somewhat mixed. Finally, some persistent individual, with a patience for details and their interrelationships, that will not be balked, succeeds in elucidating matters to the satisfaction of scholars, and his conclusions are accepted as sound and satisfactory. They then gradually become an acknowledged part of the world's learning, and its debt to the author of the solution is ultimately recognized, unless some one else, by pretense or otherwise, manages to get in a prior claim of some sort.

This much of the process is fairly-well recognized. What commonly fails of recognition is the immense and unflagging industry that lies behind every successful undertaking of this kind. The man who succeeds must have a passion for the acquisition of truth, and that passion must equal the zeal for hard cash of a Wall-St. financier. Moreover, the passion must be unselfish in character; for the returns during its possessor's lifetime may be nil, and he may be looked upon as a visionary, an unpractical dreamer, or even as a plain, unmitigated fool.

Lack of appreciation is commonly the lot of those who devote themselves to either learning or art. When they are dead and well out of the way, men will fall over one another to obtain some specimen of their work if it is only a letter! Homer begged his bread in seven cities, and in the end they all claimed him. A specimen of Poe's correspondence now brings a sum in three figures. As Shakespeare has it, "The whirligig of time brings in his revenges." Justice is done in the end, though the patient toiler does not see what an effect he is producing. The Great Architect sees, and the world does too—in time.

This solution of puzzling problems is not wholly the work of scholars. Indeed, the layman with a keen intellect and a fund of common-sense may succeed where trained minds have failed. He may possess the peculiar combination of talents required for that particular task; for head learning is not enough to meet the situation where practical matters are concerned. Field experience or contact with men or the spirit that "hails from Missouri" may be and usually is a prime necessity in such cases. We forget that sometimes.

The world furnishes many a problem for those who have eyes to see. Thus, a top soil called loess—it is a peculiar fine loam, homogeneous in character and practically unstratified, which got its name where it was first noted, in the valley of the Rhine—is found in many parts of the world. In numerous localities it contains land and fresh-water shells and the bones of land animals. In North China it covers a vast area to a great depth, and the erosion of the rivers has produced remarkable topographical results. It is found not only in the countries mentioned but also in Belgium, England, France, Russia, the United States, Canada, and the Southern Hemisphere. In short, its distribution is practically world-wide, all things being taken into consideration.

It found its way to the top of the islands of Guernsey and Jersey, although they are many feet above sea-level, and the coating is identical in character with that found on the mainland in France and Germany. How did it do so? What was its origin? What distributed it so evenly—in some parts of the earth to a depth of hundreds of feet—over great stretches of country?

Some of it is called "river mud." Some of it is said to be the result of glacial action. In China the wind is credited with its distribution. At the present time the wind is undoubtedly distributing it, as every traveler in that country can testify to his sorrow; but what distributed it there originally? A source it had of some kind. What was it?

On the two islands mentioned there is another puzzling thing. It is called "rubble drift." Its sharp and broken pebbles, evidently from local sources, indicate some sudden and violent disturbances like that produced by rushing water. No regular action of that sort can be involved, however, since none of the pebbles are water-worn or otherwise abraded, and they rest at a point some distance above the level of the sea. Beneath them, in places near the English Channel, are raised beaches and dunes of blown sand which have not been disturbed to any great extent, although the pebbles themselves are found as far inland as the vicinity of Oxford.

They contain, be it noted, paleolithic implements and bones of extinct animals. They all come from higher ground near by, and they are distributed quite evenly about that ground, sometimes to a distance of five miles. They form no deltas, such as running water produces, and they show no stratification, such as accompanies the action of running water. No marine shells are present. In short, the conditions are such that Professor Prestwich, the great English geologist, was finally compelled, after year of study, to believe that at some time in the past the land was submerged one or two thousand feet, and that it was then speedily re-elevated to its present position by a series of earthquakes.

The sand dunes indicate a considerable elevation at one time, comparatively speaking, because they presuppose strong wind-action. But the fact that they persisted in the face of submergence indicates a rapid subsidence from that elevated to a condition of marked depression. Re-elevation caused them to be covered with the rubble drift and so to be preserved until the present day. That, at least, was the conclusion to which Professor Prestwich was finally forced. The local loess, whatever its origin may have been, can be accounted for in the same way so far as its distribution is concerned.

It is so fine that the wind will transport it as dust; but the wind will not account for all the conditions found. The two islands are composed of granite rocks three hundred feet or more in elevation, and these are covered to a depth of from five to ten feet by this loam, which is sometimes spoken of by geologists as "brick earth." Professor Prestwich concluded that its distribution actually was produced by the same subsidence, because no other action can be postulated that will tally with all the facts.

Again, there is the curious phenomenon which geologists call "breccia." It consists of a mixture of angular rock fragments and splintered bones, cemented together with sand, earth, and clay, through which lime has filtered. The mass is thus compact and firm. The bones are unworn and still jagged and sharp. And they are not gnawed. No evidence of tooth-action could be found on any of them as a matter of fact. They represent the boar, hare, horse, hyena, ox, tiger, water rat, weasel, etc. Moreover, the peculiar thing about the matter is this: Such combinations abound in southern England and France; but—they are always found in fissures which have plainly been filled in from above.

These fissures occur in the limestone regions of England, and they are not caverns. On the contrary, they are perpendicular cracks something over a hundred feet in depth and open at the top. No complete skeleton has ever been found in them, nor yet scattered bones that would make a skeleton. In one such fissure something over fifteen hundred teeth of the animals mentioned were found. There were twenty-six skulls; but, as usual, not one whole skeleton could be dis-

covered in the lot. Nor could any wearing or gnawing be discovered in a single instance.

Here, again, after much study, Professor Prestwich was forced to reach the same conclusion as before. A sudden submergence accompanied by a flood overwhelmed the animals at some time, and they all perished together. Time enough elapsed for them to decay or to disintegrate, and the land then began to emerge once more. As all had fled to the highest ground in the vicinity, they all perished there, and subsidence washed their remains down the slopes as the waters fell, until they were caught and retained in the fissures mentioned. The fissures themselves were produced, it should be said, by the cracking of the earth's crust in subsidence, and they were never completely closed, because the land did not reach its original elevation when the reaction took place.

At Santenay, in Central France, there is a remarkable example of this sort, with two ordinary bone caves on opposite sides of the hill. These caves contain remains of the bear, deer, elephant, fox, horse, lion, ox, rhinoceros, and wolf. The fissure which is on top of the hill, contains bones of the badger, bear, cave lion, deer, fox, hare, hog, lynx, horse, ox, rhinoceros, and, especially, the wolf. Here, as before, there are no gnawed bones. Moreover, man could not have been the agent; for the bones are not broken as they would be if there had been a purpose to get at the marrow. What was it that drove these animals, which would never associate with one another under ordinary circumstances, to herd together on the top of an isolated hill?

Submergence, says Prestwich. Yes: the submergence that resulted in the Biblical flood. The land began to sink under its load of ice, and the ocean beds, weakened by the enormous reduction in the weight of their depleted waters, began to give way upward in their turn. Tidal waves followed immediately, as an inevitable result, and these drove the animals in terror to the heights. Other such waves continued to come, until the waters had risen sufficiently to cover the sinking land and drown the living creatures that came within their reach.

The latter process would occupy but a few short minutes, because all would struggle frantically to reach the last bit of elevated ground. Exhaustion would quickly result, and they would sink in the rising waters. Later tidal waves would then pass above them on the surface and leave them where they lay, until the land rose again and the waters subsided. Slowly retiring, it would wash them down till they lodged in such fissures as had not been completely closed by the readjustment.

On the rock of Gibraltar there are other similar fissures, some of them as much as three hundred feet in depth. They are filled with the same sort of breccia. Although the rock is of small area, the remains are essentially the same as before. Those animals could not have lived there. They must have fled there for refuge. The condition of the bones shows that fact as clearly as before. It is true that a few sun-cracked and apparently more recent bones are found; but these do not vitiate the conclusion reached.

On the island of Sicily, near Palermo, a new sort of breccia is found, and it is of a most remarkable character. It contains hippopotamus bones in vast quantities, and they are so fresh that they can be carved and polished. Over twenty tons of them were shipped away within six months after they were discovered. A few deer, elephant, and ox bones occur in the mass; but most of the remains are those of hippopotami. Animals of all ages are represented, even down to the fœtus. When found, the bones were mixed together promiscuously, none of them were gnawed, and they were broken and scattered about in fragments.

An amphitheater of hills surrounds the place on all sides except towards the sea, and they are from two to four thousand feet in height. The enclosed space is from two to four miles wide, and rock shelters or caves at the base of the hills, about two hundred feet above sea level, constitute the place in which the breccia is found. The topography of the place is suggestive.

Animals fleeing from the rising waters would find themselves in a space becoming more and more restricted, until, at last, they faced the precipitous wall.

directly in front of them. In a few places the smaller animals might be able to scramble up the sides; but that was impossible for the larger ones, since they could not scale a wall that was nearly perpendicular. It is clear that the smaller animals did escape for the most part, while the larger ones took the only course that was open to them and entered the caves.

That they must have rushed ahead in a seething mass is plain; for the maddened creatures, wild with fright, filled the caves to overflowing and also the ground in front of them as the remains plainly testified. There they all perished. As readjustment lowered the waters or, more probably, as the tidal waves continued to dash against the hills, masses of splintered rock were detached so that they fell on the bloating or mutilated bodies. A limited motion beneath the waters was still a possibility when the waves were boisterous, and more or less destruction followed. It scattered and mixed the bones with a varied confusion.

As a result of the combination, a conglomerate breccia of bones and rubble was formed, in the end, with larger rock masses above it, which fell later and covered the whole to a greater or less extent. The conditions found are such that no other supposition seems reasonable, and no other supposition seems able to account for the facts. Submergence and a flood, with a speedy re-emergence of the land, will meet every demand of the situation, and here, again, no alternative was left Professor Prestwich as a possible solution.

Other eminent men have had a similar experience in wrestling with the problems of conditions found in Europe. Cuvier saw evidences of Noah's flood in the phenomena of its northern regions. Dr. Buckland agreed with him and expanded the evidence still further. Hugh Miller believed in such a deluge, though he limited its extent to the basin of the Caspian and Aral seas. Sir J. W. Dawson approved of his views as sound. Sir Henry Howorth found evidence that all Siberia had once been devastated by a flood, a theory already advanced by Erman and Sir Roderick Murchison. Howorth later went still further in his defence of the Noachian Deluge, and his views were accepted by Dawson and the Duke of Argyll. Most of these men were geologists. All of them were scientists of repute.

They bring out facts which are unanswerable evidence of a great cataclysm at some time in the world's history. They show that the deposits of gravel, sand, and clay, and also those of loess, belong in the same age and were made at the same time, because they contain bones of the same sort and the occasional bones and weapons of paleolithic man. Dawson shows that instead of being merely a brutal savage paleolithic man was a maker of cloth and of gloves, that he was a skilled warrior, that he was an artist of no mean powers, that he was given to trading, and that he was highly intellectual.

Some of the skulls found have a brain capacity that is really remarkable. The modern Germans are credited with an average of 1521 cubic centimeters; but one of the skulls had 1925, while another had 1710 cubic centimeters. Small skulls are found; but even these equal in capacity those of the civilized Peruvians of early ages. There was nothing ape-like in men of that sort. Conclusions based on such slender evidence as the top bone of a skull and two other bones found near by are simply pure bluff. One such skull bone has been used to "restore" a desperate savage; but it is a close reproduction of a friend's "dome," whom I can vouch for as one of the mildest and gentlest of men. Comment is unnecessary.

Now, paleolithic man disappeared at one time, and he disappeared completely. Moreover, no other man took his place for a long period of years. The remains found show this. Neolithic man followed in due time; but there is not a particle of evidence that the two ever came in contact with each other or had anything whatever to do with each other. If they did, it was only in the way of single remote ancestors in mountainous regions, where some individual here and there escaped the ravages of the flood, along with his wife and possibly his children.

Dawson places the flood in the gap between the two races, while Howorth explains how a flood deposits gravel, mud, and sand at the same time, the gravel going to the bottom and the mud settling on top. Such combinations are found on the hilltops of England, and they did not get there without an adequate cause. Noah's deluge provides such a cause. What else will answer? The Ice Age was

the cause of Noah's deluge. In what respect does it fail to meet the situation as it is set forth by scientists?

Melting ice will not meet the English phenomenon, because the remains show that the climate was warm. If melting ice had anything to do with the matter, a previous flood left the ice there to melt in due time. Professor J. A. Geikie thinks it was ice that did some of the depositing; but he must first get his ice in position to do it, and that calls for Noah's flood. The presence of boulders in the loess favors the ice theory strongly; but a destroyed ice cap would inevitably leave behind it vast masses of unmelted ice that would be stranded at different points with a diversity of results in the succeeding ages.

M. Lambert differentiates the earlier and later Quaternary deposits, and he is doubtless right. The latter are called "diluvium" in France, and they occur in two different strata. The first consists of gravel and pebbles in the bottom of the valleys and on the lower slopes of the hills. It contains bones of elephants, hippopotami, hyenas, lions, and rhinoceri, and often, as in the valley of the Somme, the flint implements of man. The other is a reddish deposit made up of clay, pebbles, and sand, which covers hills, plateaus, and watersheds, and spreads over a vast area extending into Spain.

M. D'Acy and other French authorities agree in attributing the first stratum to a flood. The time given is the end of the Paleolithic Period. As the dispute concerns the gravel deposits, it is safe to infer that all the strata are diluvial. The stratum called loess differs in many places; but in spite of all its variations it is always possible to call it loess, and that is the common practice because of its convenience. Moreover, it is all supposed to belong to the same age and the same time.

Howorth regards it as due to a vast outpouring of volcanic mud which occurred at the end of the Quaternary Period, and he thinks that it was accompanied by tremendous floods which destroyed paleolithic man and the animals characteristic of his age. That theory appears to be the most rational one, on the whole, that has been suggested, and it fits perfectly into what has been already said in previous papers about the Ice Age and its effects. The sinking of two continents, or rather of the northern portions of two, and the accompanying elevation of corresponding portions of the ocean beds would together accomplish all that is required, including the volcanic mud, which certainly must have been emitted in enormous quantities during the upheaval, and it would do the work thoroughly and effectively.

That the animals were destroyed is beyond question, and that paleolithic man was destroyed with them is made clear by the evidence. There is one fissure in the limestone rock at Cattedown, England, near Plymouth, where, as long ago as 1887 skulls and bones belonging to fourteen human beings were found intermingled with the usual animal bones that characterize such deposits of breccia. They were not buried in it, and their former possessors did not burrow into it and die there. They perished with the animals and their remains suffered the same fate as those of the animals.

Other mammals also there were which perished in the British Isles; for, in addition to those already mentioned above, elephants, hippopotami, and lions must have had their habitat there, since in the fissures at Tenby on the coast of Wales the bones of these animals were found along with those of hyenas. Nor were they sporadic; for there were such quantities of them that they were carried away in boatloads from Caldy Island. These animals did not maintain a sepulcher at the place, and the presence of so many bones in the cracks means something. At a place called Windy Knoll in Derbyshire the bones in a space about twenty-five feet by eighteen were counted. Not reckoning those that were rejected, the report announced 6,800 as the total. How did they get there?

It must not be supposed that the fissures are limited to the regions thus far mentioned, because they are not. They are found, for instance, on the island of Malta, in connection with bone-caves of a remarkable sort. These caves are three hundred feet above the sea and occur on the top of a barren range of hills whose slopes run down toward the shore. No river ever could have flowed there; but

the caves and fissures are simply filled with bones. Whole carcasses of elephants and hippopotami, along with coarse gravel, stones, and rubbish, seem to have been washed into the cracks and caves, and nothing short of a deluge could possibly have done it. Conditions forbid.

All along the shores of the Adriatic on the Croatian coast there are chasms and fissures in the limestone rocks, and these, too, are filled with the bones of huge mammals now extinct in those regions. None of them are gnawed or weather-beaten. On the island of Cerigo, just south of Greece, there is a hill over a mile in circumference, which is so filled with bones in fissures that it is called "The Hill of Bones." The whole Mediterranean area, on its north side, shows these characteristics, and they mean something in every instance. Accidental coincidence will not cover the situation. It is too complex.

Puzzling as these various phenomena are, they all become simple and understandable as soon as the hypothesis which underlies this whole discussion is accepted. The ice of the Ice Age was there. No one now disputes that. The two continents were forced downward. All geologists have come to recognize that possibility as a practical necessity. No such outcome, however, could by any means materialize, unless something else gave way upward to a corresponding degree. Any physicist must immediately recognize that fact, even if the geologists have overlooked it in this connection. They are agreed upon the submergence; but that submergence was an utter impossibility without a compensating elevation of some sort. That conclusion none of them can deny or escape.

Something simply had to give way upward to allow the lands to sink downward and be submerged. There is just one thing that was likely to give way—that could not help giving way, in fact. That thing was the ocean beds. Figuratively speaking, quintillions of tons of water had been taken out of one scale-pan and placed in the other. The balance had to shift in time, even if an enormous inertia did have to be overcome first. When it was overcome, things began to happen. They could not help happening.

Terrific earthquakes, the like of which cannot even be imagined by moderns, began the commotion, which had been presaged by great volcanic activity in many places. It was a natural outcome, and traditions of the flood record just such a phenomenon. "The earth tilted over." "Fire split the earth asunder first." "The pillars of heaven were broken, and the earth shook and fell to pieces."

Then came the tidal waves, following immediately. These also are duly recorded in the language of the traditions. "The waters within the earth burst forth and overflowed with violence." "A flood was coming fast and covering everything." "There was a mighty eruption of waters from the earth." "The waters of *Llyn Llion* burst forth and covered the earth." "The roar of the waters had already been heard for two days." "Neptune bade the waters to help Jove in destroying man." "The waters belched from their caverns and covered the earth." The language is not scientific, but its import is clear.

There are too many of these to be mere chance coincidences. Moreover, the Bible itself says that the fountains of the great deep were broken up. That is about how it would look to the men of that day. We cannot imagine an event so stupendous. The processes are too colossal. The whole earth was involved. Its physical characteristics, climate, and fauna and flora were all changed. In large measure the fauna and flora were simply blotted out. Nothing short of a flood could have done such a thing as that.

The sinking continents had a stable portion somewhere. It had to part company with the sinking portion at some point. Earth or clay would yield. Rock would break. The point of cleavage would lie within the part tending to remain stable. That would imply a position at some distance from the subsiding portion. One continent could not have such an experience without involving the other. Both would react. But—emergence would fall short of the original elevation, and the cracks produced in sinking would not be completely closed. They are still in evidence in Europe, and there may be similar cracks in North America now concealed beneath debris of another sort, either diluvial or glacial. That they have not yet been found proves nothing, and those that have been found must still be accounted for. Does the hypothesis fail in any particular?

Must the Bible Go?

BY EVANGELIST PERCY GEORGE CROSS, M.A., WINSTON-SALEM, NORTH CAROLINA.



HE mind of man has pitted itself against the mind of God. Man the sinner has made of himself the challenger of God. Man the wrecker in life has nothing to offer for that which he would destroy. From various quarters arise the voices of self-appointed and self-important critics. Here is a fair sample of destructive criticism: "The Bible in its present form is both clumsy and inconvenient. The science of Biblical criticism is now sufficiently familiar and its results sufficiently tested to permit an assured and satisfactory resetting for the various documents of the Bible." This *familiar* statement is followed with the blasphemous assertion that twenty books of the Old Testament Scriptures must be either dropped or edited, and one or two portions of the New Testament Scriptures can be left out with advantage! This can be done only to the *advantage* of the devil and all who would dwell in *sin*.

Let us collect what the critics would condemn and see what kind of a Bible we would have, and call it the critic's Bible.

1. The critic claims "The Lord's supper is a non-essential and only a spiritual idea. It was never intended that man should make use of any physical emblems. It is but the relic of a semi-pagan festival." "Don't eat the supper, just think it and be glad." Thus would the critic wipe out the communion supper of Jesus the Christ. Jesus manifested rare wisdom by embodying great truths in pictorial form. Hear Him: "Verily, verily, I say unto you, Except ye eat the flesh of the son of man and drink his blood ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life and I will raise him up in the last day." John 6:53-56. Jesus in Matt. 26:26-29, explains his teaching, "And as they were eating Jesus took a loaf and blessed and brake it; and He gave to the disciples and said, Take, eat, this is my body. And he took a cup and gave thanks and gave to them saying, Drink ye all of it for this is my blood of the new covenant which is poured out for many unto remission of sins."

Further light is *placed* of God on this through the apostle Paul in 1 Cor. 11:23ff. (Moffatt translation) "I passed unto you what I received from the Lord himself, that on the night he was betrayed the Lord Jesus took a loaf, and after thanking God he broke it, saying, 'This means my body broken for you; do this in remembrance of me.' In the same way He took the cup after supper, saying, 'This cup means the new covenant ratified by my blood! as often as you drink it do it in memory of me.' For as often as you eat this loaf and drink this cup you proclaim the Lord's death until he comes." Vs. 29, 30 read "For he who eats and drinks without a proper sense of the Body, eats and drinks to his own condemnation. That is why many of you are ill and infirm, and a number even dead." History is repeating itself for today many are ill, infirm, and a number dead, instead of fighting the good fight of the faith, and growing in the grace and knowledge of our Lord Jesus Christ.

A question, "Why did the early church for some three hundred years partake of the Lord's supper each recurring Lord's day?" Many of those ancient disciples were close enough to be eyewitnesses, and to know the facts in the matter. We contend, No Lord's supper, No second coming.

2. The critic says, "Baptism is nothing. It is only a form and forms don't save. Baptism is a non-essential and you need not bother yourself with a non-essential." God reveals to the blinded mind of blundering man the fact that *He* did not recognize Jesus as *His* beloved Son in whom *He* is well pleased until Jesus was baptized. Jesus declared as *His* reason for submitting to this act of baptism, "That we may fulfill all righteousness." Matt. 3:13-17. God further reveals to man His will by declaring through Jesus after *He* had raised Him from the dead, "All authority hath been given unto me in heaven and on earth, go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit," etc. Matt. 28:18-20. Jesus began His ministry by obedience to the command of baptism and closed His earthly ministry by enjoining a like command upon all who would be His disciples.

When the Holy Spirit came there came by the way of the lips of Simon Peter these words, in answer to the burning question, "Men and brethren what shall we do?" "Repent ye and be baptized, everyone of you, in the name of Jesus Christ unto the remission of your sins and ye shall receive the gift of the Holy Spirit," Acts 2:37, 38. Gal. 3:26, 27 (Maffott translation) has this startling revelation: "you are all sons of God by your faith in Christ Jesus for all who had yourselves baptized into Christ have taken on the character of Christ. For this second contention we say, No Baptism, No Sonship.

3. Another critic exclaims, "Prayer is antiquated by the reach of our modern knowledge. Man has outgrown the childish idea of running to God for every little thing and praying. Prayer you know, is only a reflex act so far as its owner is involved. God is not to be bothered by our childish pleas called prayer. The good is in man and God is good. When a man prays he simply prays to himself. Instead of prayer, let us have practice." By the logic of compulsion there can be wrung from all the confession that the best life that ever walked among the children of men was Jesus, who is called the Christ, and *He prayed!*—in the day and more than once all night. He needed the dynamic of prayer and made glorious use of it. But puny man with all of his sins scorns the help of prayer until it is too late and the wreck of life is upon him.

In Mark 11:22ff Jesus taught by matchless imagery his followers to **pray** on! The most far-fetched parable Jesus ever told was to the end that his followers needed to always pray and never lose heart, Luke 18:1-8 p. v. Among His last words to His followers were these: "Watch and *pray* that ye enter not into temptation." Mk. 14:38. Moffatt makes this to read, "Watch and pray all of you, so that you may not slip into temptation." Jesus, the best of all, prayed most of all. Paul, His chief apostle, in praying for others cried, "Pray for us, too, brothers." And gave the apostolic admonition, "Never give up prayer, thank God for everything." 1 Thess. 5:17-8. We contend, No prayer, No hope!

4. With this many voices lightly and thoughtlessly say, "The church is only a convenience and does not save. One can be just as good a Christian without the church as within. You can get to heaven without being a church member. I can stay at home and be just as good as if I went to church." If this is true we ought to know, and if it is false we need to know it and know it now.

The word church is a New Testament term, hence we must be guided by the revelation of the New Testament Scriptures in this matter of the church. The first time the term church occurs in the Scriptures is when Jesus declared to His wondering apostles, "Upon this rock I will build my church and the powers of Hades shall not succeed against it." Matt. 16:18 (Moffatt). Did Jesus build a non-essential? Is it conceivable that the essential Christ would be giving time and thought to a non-essential building? He Himself declared that there were but two ways for all to travel, "Enter by the narrow gate for the gate is broad and the road is wide that leads to destruction and many enter that way. But the road that leads to life is both narrow and close and there are few who find it." Matt. 7:13 (Moffatt). On which road is the church? One road leads to Heaven and the other road to Hell. The church must be on one of these two roads and *you* must be travelling on one of these roads! If Jesus is right are you? If you are right is Jesus wrong? In Eph. 1:22, 23, and Col. 1:18, God reveals to us that Christ is the Head of the Body which is *His* church. Is Christ the head of nothing? Is the Body of Christ a mere convenience? In Acts 20:28 we are informed that Christ purchased the church with His own blood. Did Jesus purchase at the price of His blood a non-essential? In 1 Tim. 3:15 it is revealed that the church of the living God is the pillar and bulwark of the Truth. No church, No life with Christ in God.

5. Again the cry of the critic rises, saying, "There's nothing in a name. Names can't save. One name is just as good as another," and with that he dismisses the subject as settled. The Bible is named of God, "The Scriptures," Jesus declaring in John 10:35, "The Scriptures cannot be broken." Another name used is "The oracles of God." In 2 Tim. 3:15, 16 we have this translation by Moffatt. "All Scriptures is inspired by God and profitable for teaching, for reproof, for amendment and for moral discipline, to make the man of God proficient, and

equip him for good work of every kind." Such names as "The Word" and "The Truth" contain meaning that all of us do well to heed. In Acts 4:11, 12 the Word declares there is something in a name for God says, "And in none other is there salvation: for neither is there any other Name under heaven that is given among men wherein we must be saved." If names do not count why did God say, "Thou shalt call his name Jesus," "Thou shalt call his name John," and "I also say unto thee that thou art Peter." God named these three persons for a reason and a purpose. In 1 Peter 4:16 we are told to glorify God in the name Christian. Reverent study of God's word reveals the fact that God named His church, and the members thereof: yet critics say there is nothing in a name. By the grace of God we contend, No name, No honor!

6. To this of course is added the assumption of ignorance that, "Jesus did not rise from the dead. His disciples did not see Jesus. It was only a spiritual manifestation occasioned by super-heated brains! That's all!" Either Jesus told the truth or He did not, for He Himself said, "I am the resurrection and the life." Again, "After I am raised up, I will go before you into Galilee." To the wondering Thomas Jesus said, "Reach hither thy finger and see my hands; and reach hither thy hand and put it into my side: be not faithless, but believing." There was a resurrection walk and a resurrection breakfast and "they knew Him in the breaking of the bread." Later, on a public highway about noon, a heavenly voice fell upon the ears of Saul, a Pharisee of the Pharisees, a member of the Sanhedrin, saying, "Saul, Saul, why persecutest thou me?" The prostrated Jew of Benjamin's tribe called out, "Who art thou, Lord?" and he got an answer to his question from which the world will never escape, "I am Jesus whom thou persecutest." Later this man Paul, trained in all the lore of Rabbinical learning and a citizen of Rome, affirmed, "Have I not seen Jesus our Lord?"

The testimony of these eye witnesses was not disproven then; now, some two thousand years later, no man can even hope to refute it. Any assertion without even the semblance of foundation in fact is not worthy of honest minds or sincere lives. Yet at this late hour we are invited to accept such an assertion in the face of the facts testified to by eye witnesses. Such an invitation is preposterous, smacking of cheap vaudeville. If ever sinful man could have refuted the facts of the resurrection of Christ he should have gotten to his task in Jerusalem about A. D. 33. Man lost his chance then, if chance there was, and every passing year has made his case worse and the sin of man becomes heavier and his responsibility greater. We contend, No resurrection, No life.

7. The voice of the critic continues its blasphemous course, saying, "There are no miracles. All such things are just seemings to the ignorant and the uninitiated. The story of Jonah and the whale, the burning bush, the feeding of the five thousand, and the raising of Lazarus are simply fables handed down by over-zealous followers of the Nazarene who lived in a credulous age." Then Jesus, who lived a life faultless in word, walk and work lied when He said, "As Jonah was three days and three nights in the belly of the sea monster so shall the Son of Man be three days and three nights in the heart of the earth." Matt. 12:40. If Jesus is wrong here He is wrong everywhere. Wrong in one place how can you know He is right in any place? Those men, women and children saw with their eyes, touched with their hands and tasted with their mouths the miracle of the loaves and the fishes. The critic who was not there says they were fooled by a seeming! The critic knows *nothing* about it that would be accepted as evidence in any court of law in the civilized world. The only place where he can get away with his self-vamped fabrications is in his own classroom to callow students, or among cronies of his own order who worship the idol of self. Not until the evolutionist arises who lives before your eyes a life as pure and noble and humble as did Jesus will we give ear unto him, and, like Jesus, he must bring healing to our hearts and hurts. Till then we will believe in Jesus, the Miracle Man, and the Miracle worker, and follow *Him* all the way. No miracles, No vision.

8. A multitude of critics cry aloud, "There is no hell. Hell is only a condition of man and made by man. All the hell a man gets he gets here on earth." And the devil laughs, and men go deeper into sin. The word hell is a Bible word and our only hope for light on this world is the Bible and not the critic.

What can mere man know about hell if he has not been there? Sic! Apart from the will of God as revealed in the Bible man's mind is a blank on this matter of hell and its punishment. If there is no hell why did Jesus say "And I say unto you my friends, Be not afraid of them that kill the body and after that have no more that they can do. But I will warn you whom ye shall fear: fear Him who after He hath killed hath authority to cast you into hell; yea, I say unto you, Fear Him," Luke 12:4, 5. If there is no place of punishment for sin done in the flesh, and rebellion against God, why did Jesus place himself on record saying, "Depart from me, ye cursed, into the eternal fire which is *prepared* for the devil and his angels." Matt. 25:4. God reveals to us four words that are ominous beyond the understanding of our puny minds relative to a place beyond the grace for those who *will* do wrong. Hades, Gehenna, Sheol and Tartarus. Time and space preclude complete discussion of these words. But this is to be noted, the man who says there is no hell generally makes of life a hell! We contend, No hell, No heaven.

9. Of course if there is no hell the critic is right when he says, "There is no such thing as sin. Sin is all in the mind. It is merely as you think of sin that sin becomes." So if you don't think, there is no sin! Adultery is just in the mind; that's all; it is not sin! Murder is merely a state of mind. It is not sin at all!

God Almighty declares that "the wages of sin is death," and, "The soul that sinneth shall die." Jesus recognized the fact of sin and declared that He came into the world to save sinners. A late critic declared "What must I do to be saved is a most selfish cry; instead we should say, what must I do to serve?" Yet Jesus cried "The Son of Man is come to seek and to save that which is lost." Jesus the Saviour is impossible if there is no sin, and no sinner to be saved from sin. When Jesus declared of the fruit of the wine, "This is my blood that is poured out for the remission of the sins of the many," He was foretelling the awful price to be paid for the penalty of sin. If there is no sin the sacrifice of Jesus on Calvary was the colossal mistake of all history, and the resurrection commands of Jesus that His disciples go into all the world, and preach the gospel to every creature" a useless, pointless, meaningless jumble of words! No sin, No sacrifice, No salvation!

10. The climax of the critic's cries is, "There is no God." When man puts out of his mind the word "God" he robs himself of the biggest thing in his mind. In these mad days we hear voices saying, "Man is his own god." "Law is god." "Nature is god." "Man is captain of his fate and master of his soul—if he has a fate and a soul." And so man today proceeds to lawlessness, and, making nature his god, makes himself lower than the beasts of the forest. Truly, "By their fruits ye shall know them." The life that believes least in God lives lowest before man. The life that believes best in God lives the best for man. Proof of this is seen on every hand daily. The man who does not believe in God does not believe in man. He is infidel to life everywhere except in himself. No God, no nothing, only ruin, black, hopeless ruin. This makes of life a mockery, the journey of man through this world a dungeon, beginning in nothing and ending in nothing! Such a creed, for creed it is, puts a premium on crime and throws to the winds all restraint in favor of unbridled passion and reinless lust thus making of this world a hell undreamed of by mortal man.

Thus we have the critic's bible—two bare covers minus all contents! O, foolish man, to make such a book for the sake of sin.

Who is right: man in his puny wisdom, or the Bible in its infinite wisdom? Which shall go—man, the victim of his own crimes or the Bible, the victory of all time? Which shall rule in society—man, in his presumptuous opinion of experimentation, or the Bible in its authority of proven realization? If the Bible is not the right book then no book is. For your life here and hereafter, which: the Word of God or the words of man? Take your choice, for choice you must take and choice you will take!

* * *

I enjoy the CHAMPION. May you be enabled to make it more and more useful for salvation, for defense, and for aggressive warfare upon every form of error and evil.—Rev. A. H. Rhodes.

The Element of Worship in Christianity

BY REV. WILLIAM E. SCOFIELD, SIMSBURY, CONNECTICUT.



THE Christian church today exhibits swift and startling changes. New forms of organization are employed. New enterprises absorb the energies of the church. Its ministry is devoted more largely than ever to that which is physical, social, and intellectual. Much is said about a social gospel. The attempt is made to adjust religious instruction to the principles of a new pedagogy. Psychology is put alongside of theology as an essential part of the minister's equipment. The methods of the business world are set up as methods essential to success in the work of the church. Great financial campaigns become frequent as the church beholds afresh the vision of its wonderful responsibility. These changes are welcomed by some and feared by others. To the one party they appear as progress; to the other they seem chiefly error and retrogression.

If we believe in a guiding Spirit, who is leading the church of Jesus Christ to clearer truth and fuller life, our hearts should be confident that the Lord will make good use of these new activities and methods for the advancement of His Kingdom. But none should be blind to the fact that there is much peril in such radical changes. Especially is it true that the secret springs of spiritual life are likely to be forgotten, while attention is focussed upon the channels through which the streams of grace are to flow. This is a time when fresh emphasis needs to be given to the fundamentals of worship and spiritual communion. Only thus will the church escape the perils inherent in these swift changes. Antagonism to them as unspiritual novelties will not avert the danger. It is not an hour for partisanship on either side. Onesidedness in the church is not corrected by lessening, but by increasing, emphasis. We are not to lower the level in order to get the proper balance. What is needed is the fresh assertion in the church of those fundamental relations of the soul with God which make worship the first, most continuous, and most universal of Christian activities. If this receive proper attention, then the perils of the present hour will be escaped.

THE BIBLE A BOOK OF WORSHIP.

The Holy Scriptures are saturated with the mood of worship. The Bible from beginning to end flows from minds accustomed to intercourse with God. The result of familiarity with its pages is to deepen that faith which best expresses itself in adoration and prayer.

The pages of the Old Testament give us acquaintance with those to whom God revealed His truth, and whom He called to be His messengers and servants. They were men who worshipped. They offered prayer; they communed with the unseen; they received spiritual endowments in return, and were known as God's friends. A large part of the Old Testament is composed of ritual instruction concerning worship; and, however much beyond its formalism we may have advanced by reason of Christian truth, we are still impressed by the emphasis laid upon worship in these regulations. In these Scriptures is given the story of Israel's backslidings and of the discipline that God imposed upon His people in order that He might hold them to His covenant of mercy. Their faults were many; but those that were most serious had to do with worship. They sought after other gods, and even worshipped their own God unworthily. The judgments of the Lord would not have come upon them if their worship had been kept pure.

Its devotional literature, coming to fullness in the book of Psalms, gives a distinctive flavor to the Old Testament. If literature expresses life, truly we have no clearer disclosure of the best life of Israel than the exalted words of psalmists and prophets. They spoke as men who found their way often into God's presence, and knew the One that hides Himself from the proud and unbelieving, but reveals Himself to the sincere and humble.

The story of Jesus is full of that which has to do with worship. Whence did He receive His inspiration? How did He maintain spiritual strength? What in His daily life most profoundly affected His disciples? What ideals did He set before them? What promises did He give them, what assurances of adequate

power for their mission? These questions cannot be answered except as we behold a worshipping Christ, who initiated men into the secrets of prayer, and who disclosed the blessed privilege of perpetual communion with Him.

The early church is revealed in the book of Acts as distinctively a worshipping church. There was continued prayer in the upper room preceding the Pentacostal outpouring. The new converts of that day continued steadfastly in the prayers, as well as in the teaching and fellowship of the apostles and the breaking of bread. As long as the church abode in Jerusalem the Lord was honored through the temple worship. It was to a church absorbed in prayer that Peter disclosed himself after his strange deliverance from prison. When the young church was driven forth from Jerusalem, it went preaching the Gospel, but it also went praying. The Holy Spirit fell upon the believing Samaritans in answer to the prayers of Peter and John. Christian disciples in those days had commerce with unseen powers. They possessed mystic gifts. They were girt with a spiritual strength which was theirs because they ceased not to worship the Lord God through Jesus Christ.

The letters of Paul lead us straight into the mysteries of prayer. He prays without ceasing; he prays for all the church; he exhorts unto prayer; he instructs, as it were, upon his knees; he looks far into the heavenly depths, discovers anew the transcendent glories of Christ, and thrills with the joy of personal intimacy with his Lord; he knows himself to be a joint-heir with Jesus Christ. We cannot imagine that such a discovery came to Paul except in some hour of rapt devotion.

When we turn to the closing book of the Scripture canon, we find its climaxes leading the soul constantly up into the atmosphere of heavenly worship. The triumphant glories of the apocalypse fix the gaze upon the Lamb slain from the foundation of the world, who is placed upon the throne to exercise authority over all. With Him are the faithful, sharing in His exaltation. There is but one mood appropriate to such a vision. He who beholds it must bow in adoration to worship with the angels: "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever."

An aged minister, greatly loving and greatly beloved, out of his deep affection for his brethren, made it a practice to rise at an early hour each Sunday morning in order that he might pray by name for the three hundred and more men of the conference of which he was a member. In that season of special intercession he was also accustomed to read the whole of the book of Revelation. When this secret of his life was disclosed it puzzled many. They could not see the connection between those loving prayers and that mystic book. It is evident that he had discovered a glory in the book which made prayer easy, which gave energy to faith, which filled the heart with peace, which flooded the soul with bouyant hopes. That glory is missed by many, who are so engrossed in apocalyptic interpretations and exegetical disputes that they overlook the very heart of the book. This stands above all dispute. For there can be no question about the present control of human affairs by the Lord Jesus Christ or the full triumph of the Lamb slain from the foundation of the world. Nor can there be question concerning His present attitude toward those who faithfully serve Him, or concerning their share in His final glory. If one misses these, it makes not much difference what else he finds in the book of Revelation. But he who discovers the comforting message of the book—and it may easily be found by patient reading—will be driven to his knees, that he may adore and worship. Perhaps if others were to establish the practice of reading the Apocalypse each Sunday morning, there would be a new and more jubilant note sounded in the worship of the church.

WORSHIP IN CHRISTIAN HISTORY.

If the book which Christianity holds sacred is sur-charged with the atmosphere of prayer, the same is true of the history of the Christian church. Its spiritual progress, its evangelistic triumphs, its increasing influence, are intimately associated with its practice of worship. The sense of mystery and the consciousness of a spiritual presence which result from genuine praying have contributed in all ages to the courage of the church and the moral authority of Christ's disciples. They who believe that their worship puts them in fellowship with the liv-

ing Christ become bold to proclaim His Gospel. They who enter into the unseen Presence, thence emerging with shining faces, become men whose word is authority and power.

Saul of Tarsus, full of hatred for the church, may compass the death of Stephen, but he cannot forget the face of Stephen as it appeared when he beheld the glory of God and saw Jesus standing on the right hand of God. Stephen was stoned to death by the crowd whom Saul led; but Stephen, the man of faith and prayer, won a victory for his Lord, and the leader of the mob became Paul the apostle of Jesus Christ. Such is the record of Christian triumph everywhere and always. A persecuted church becomes triumphant through its prayers. In the hour of suffering it is driven to closer fellowship with the Lord, and becomes a fitter instrument for His work.

The church has much coming out of the past that it treasures. There is a literature that is fragrant with devotion to Christ, with aspirations for a holy life, with eager hope for the manifestation of the Lord. No one can read it and not associate it with holy worship. There is prayer in it, and praise, and humble adoration of Jesus Christ. Were this to drop away, these writings would be worthless. They would never have been preserved did they not bear the clear evidence of coming from praying hearts as an expression of the life of a praying church.

From that ancient church comes the record of its saints, holy men and women whose sanctity blessed the church, and whose names are repeated like holy incense to make fragrant the place where Christ dwells. They are remembered for the deeds they wrought, for the words they spoke, for the counsel they gave, for the authority they exercised, for the faithfulness with which they followed Christ. But these saints of the church we cannot think of without in fancy placing them upon their knees as worshippers at the altars of the church. It was thus that they gained their sanctity and exercised their holy influence.

The ancient church has given us certain styles of architecture which are looked upon as distinctively Christian. Their primary purpose was to minister unto the mood of worship. Men did not enter into those places of assemblage in order to sit at ease and listen to eloquent discourse, but to pray. Thus the Roman basilica, originally a hall of justice, was remodeled for Christian usage, no longer betokening its original purpose, but suggesting always that it was first of all a place of worship.

Every great body of Christians, whatever its denominational name and history, prizes that most in its past which is associated with worship. The widening influence of its earlier days, the courageous zeal of its leaders, and its spiritual victories, have grown out of prayer. If we think of the sturdy strength of the Presbyterian Church, we cannot forget the prayers of John Knox, so greatly feared by Queen Mary. We remember that when the church in Scotland was under persecution, the people found a way to come together in secluded places where they might worship the Lord after a fashion that satisfied conscience. Those were great gatherings in the open fields, where they strengthened their faith through prayer, and magnified Jesus Christ in the holy communion.

We think of the Pilgrim Fathers as men of prayer. We cannot think of them otherwise. Their great adventure was dared because their hearts were made strong through fellowship with God. They sought freedom of worship in coming to these shores; and the dangers they encountered and the daring with which they met the perils show what value they set upon the privilege of worship.

Methodism, with its remarkable development of numbers and influence, bears witness to the place that worship occupies in the history of Christianity. John Wesley was a man of great gifts of speech, of superb leadership, of striking ability as an organizer. But he was first of all a man of prayer, and all that he did was done in reliance upon the forces that are controlled through prayer. Those early days of Methodism revealed to an England, sunk in sin and godlessness, the mighty spiritual forces coming from the Gospel of Jesus Christ when preached by men who lived in daily communion with their Lord. Methodists were thought of naturally as men who prayed, and all their striking peculiarities and distinctions somehow seemed to be intimately connected with their practices of worship.

THE TRANSFORMATION OF HUMAN CHARACTER.

Let us change our point of view, and observe the primary importance of worship in the transformation of human character through the Gospel.

We are touching now upon things fundamental, truths which the church must ever hold fast and zealously proclaim. Ours is a Gospel of salvation. It declares the need and the possibility of a changed life. The social gospel is no Gospel if it does not include this. It is not enough to labor for changed surroundings, for new companionships, and for higher ambitions. Christians are not made by any such process. They are created by a divine power that transforms them into likeness with Christ. Nothing happens adequate to meet the needs of the sinner, until this happens, and the inner life is renewed through faith in Jesus Christ.

All the world now knows what Christian character means. It has been given as an ideal in the person of Jesus Christ. It has been held up before the eyes of believing saints as a glowing possibility, and has been realized with more or less completeness in the lives of millions of Christian disciples.

The fundamental reality of Christian character is love. The life of God in the soul is marked by those notes of sympathy and affection which were so fully displayed in Jesus. To this love there are boundless possibilities. We may be filled unto all the fullness of God.

But it is plain that all the manifold heart blessings promised in the Scriptures are intimately associated with Christian worship. The moment the soul begins to seek after its holy privilege in Christ, that moment it begins to pray. Every step toward the holy ideal is a step of prayer. It is not by self-discipline, important as it is, that we attain the highest, but by seeking in worship Him who alone is able to transform the life. It is a kindling process by which the heart is transformed. It was so in the beginning, when tongues of flame sat on the foreheads of the disciples. There was a fire in their hearts as well. Something like this happens whenever Christ by His Spirit comes in contact with the soul. But how can men find the Christ who imparts the flame if they do not worship?

All processes of self-development are futile when we are looking for the love that is Christlike. Men go out into the forest and kindle a fire with a match which they have carried with them. If the match is lacking they rub dry sticks together and produce fire. But no such process is possible in generating a spiritual flame. No match is given us to strike when we please, and so produce fire. No manipulation of the fuel will avail. No man can discipline himself into the possession of Christian graces. They are a gift. The flame is divine, and must come from above. He who would possess the love that transforms must receive it through contact with Jesus Christ.

Evangelism and prayer are not to be separated. Prayer is the inevitable result of an adequate acceptance of the Gospel. "Behold he prayeth" was the proof offered to Ananias that Saul of Tarsus had been converted, and it was sufficient. The reality and depth of conversion in any case will be revealed by the manner of praying. Something essential is lacking if the man does not begin phrases become formal, and lose much of their original significance, or else gain to pray.

It is inevitable that religious terminology should change. Old words and new meanings which are at variance with the Gospel. We must find some fresh way of reaffirming the old truth in right proportion and emphasis. Hence the necessity of a changed terminology. But there is danger in such changes, lest something of essential truth should be lost. The endeavor to restore lost emphasis may result in over-emphasis, and the consequent obscuring of that which is fundamental. It was needful that the path to the Christian life should be made less confusing than it appeared in the days of the old evangelism. Emphasis had to be laid upon the right attitude of the will. The importance of open confession of Christ had to be made plain, lest the struggling seeker be caught in a net of doubts and uncertainties with reference to his relation with Christ. Our newer evangelism makes much of decision, of surrender to Christ, of public profession, of self-dedication to Christian service. The atmosphere of the old revival meeting was that of penitence, of spiritual conflict, of struggle after an inner experience.

The atmosphere of the new evangelistic service is that of changing purpose, of definite choice and open enrollment. We no longer have seekers, but candidates for membership. We measure our success, not by the number of conversions, but by the number of decisions.

The divine favor goes with this new evangelism. It is full of spiritual vitality, it is more harmonious with the simplicity of the Gospel, and it is less spasmodic than the old. But the new, with its shifted emphasis, has its perils as well as the old, and the chief peril is that the new terminology will obscure the fundamental importance of worship. A decision to follow Christ can have but little meaning unless at the heart of that decision lies the purpose to have fellowship with Christ. That fellowship can be only through worship. He who makes the decision must decide upon something definite and real. He must begin at once to pray, or else his purpose will speedily become misty and vague.

Dedication of self to Christian service will end in nothing abiding unless one grasps the fact that such service is to flow forth from loving loyalty to Christ, and is to result in bringing others into like fellowship with Him. It begins in intimacy with the Lord, and ends there. It cannot function without prayer. Its results are worth but little if it does not bring the joys of worship unto others. It is more than benevolent deeds. The love which prompts such service cannot be satisfied except by bringing others in adoring worship to the feet of Christ.

Christian nurture is presented today in new forms of speech which imperil somewhat the church's hold upon the fundamental purpose of religious training. It is "religious education" that is advocated as the church's responsibility to the young. The phrase indicates the attempt to co-ordinate the religious training of the youth with the training they receive in secular schools. It is sought to harmonize Sunday School instruction with the theories of pedagogy which control in public school education. The nurture of the child in religious truth and practice is conceived of as a process of education, that is, the drawing out and development of faculties native to the child.

The peril lies in the defective emphasis of this new terminology. It fails to keep at the front the primary importance of right relations with Jesus Christ. It puts worship in the background, and makes it to appear more as a pious practice than a vital relationship. It is fair to say that this defect does not appear so much in the expounding of the theories of religious education as in the practical application. It is the tyranny of the phrase that we need to fear. When the Sunday School is looked upon as a place of religious education, there is danger that we forget some important matters connected with spiritual nurture.

The instruction of a child in Christian truth has a purpose higher than intellectual equipment. It goes beyond moral training. Its main object is to bring him into personal contact with Jesus Christ. It seeks to lead the child to put trust in Christ, to adore Him, and to follow Him. The pedagogy of the Sunday School must be determined by its objective. If we forget that worship and fellowship with Christ are the ends we seek for the child, and allow ourselves to become absorbed in the application of pedagogic theory to religious instruction, we shall speedily find our work ending in unrealities. Christian nurture, for young and old, has but little value if it does not end in worship.

One of the greatest wrongs done to children is to assume that when they use the forms of worship which have been taught them their praying is not genuine. It is just this way that multitudes of children have been pushed away from Christ; thoughtlessly perhaps, and sometimes through the dominance of a narrow theology; but none the less, the little ones have been prevented from coming to the Lord who has bidden them come. It is something akin to blasphemy to put the form of prayer upon a child's lips and then to assume when he uses it that this is not genuine praying.

INSPIRATION AND LEADERSHIP.

Our consideration of the place of worship in Christianity would not be complete if we overlooked the function it has fulfilled in arousing courage, inspiring effort, and developing leadership.

The challenge to the church grows more insistent as the years speed on. It faces a world of sin, full of spiritual darkness, hostile to the call of the Gospel.

Into such a world it must project itself with the full force of its spiritual energies, its organized agencies, and its conquering message. This is the world that God loves and aims to save; and the saving grace of Jesus Christ must be ministered to it through His church. In the presence of such tremendous responsibilities there are times when the church seems strangely apathetic. It has not power to summon its energies to the task. It shrinks from its foes, as did the army of King Saul when facing the Philistine host and the giant Goliath. Some spiritual David seems needed to call to mind the conquering power that lies in the Name of our Lord.

Then there comes a change, often swift and overwhelming, when the church awakes to the consciousness of its resources as well as its responsibilities. It dares to attempt great spiritual enterprises. It accepts the challenge of its foes with a jubilant shout. It exults in the battle. It rejoices afresh in the triumphs of the Gospel. Such periods of spiritual renewal have come out of prayer. They are characterized by a quickened sense of the effectiveness of prayer. The depth and fullness of the spiritual tide are exactly commensurate with the renewed interest in worship.

All the glory of the missionary adventure would have been impossible except for prayer. The church would never have dared to attempt the enterprise apart from prayer. Think of David Brainerd praying for the Indians he sought to bring to Christ till his physical strength was exhausted; think of the little band of students at Williamstown in prayer behind the haystack, whose worship led to the organization of two great missionary societies; think of David Livingstone breathing out his life in prayer for Africa. These are types of all true missionary effort. It cannot root itself merely in the sense of responsibility for carrying the Gospel to the heathen. It cannot find its maintenance in any earth-born enthusiasm. The energies of the divine Spirit are the only lasting resource, and these cannot be secured except through prayer.

All the great missionary advances have thus been generated through prayer, and borne on by the impulses arising from many praying hearts. The incipient of the Student Volunteer Movement came when a company of college students were gathered for conference and prayer at Northfield. Its ever increasing momentum reveals a rising volume of faith and prayer throughout the church. When Methodism faced its great Centenary survey, and began to feel its responsibilities for a world program, the first thing done was to organize a "Fellowship of Intercession." There can be no doubt but that the surprising success of the financial campaign which followed was due to the ardor and persistence of the prayers that were offered in response to that call.

A church in which worship revives not only receives afresh the mood of spiritual conquest, but it also receives the precious gift of leadership. For in Christianity leadership is a gift. Men are called of God to the task; they do not elect themselves; they do not push to the front by sheer force of will; they may have natural powers, but these do not make them spiritual leaders. By human agencies or the accident of circumstances they may occupy high place in the church, but spiritual leadership is not the necessary outcome of ecclesiastical office. The only leaders that a church spiritually militant will follow and that can lead to victory are those whom the Lord has chosen and given to the church.

It is absolutely certain that a praying church will find adequate leadership for the tasks that confront it. It is certain that when those who are charged with heavy responsibilities are held up by the prayers of many believers they will receive endowments of grace and power far beyond the level of ordinary life. When, in 1902, Torrey and Alexander, answering a call that was imperative, went to Australia to conduct a revival mission, behind them in America stood a great company of thousands of intercessors, daily praying for the success of the work. The result was startling; there was success in the campaign far greater than their personal gifts or past ministries could have led any to expect. It was evident that the Lord was again revealing the mystery of His own spiritual presence through those whom He had called and given as leaders.

There are strange experiences now and then coming into a pastor's life which cannot be understood unless he connects them with the prayers of others. One such had recently begun his ministry in a new parish. Presently he was conscious

that something new was coming into his life. He was not seeking it. It was not the result of any particular burden concerning his own spiritual deficiencies, or earnest struggle for a finer ministry. It just came, with its blessing of renewed courage, of humbling joy, of spiritual illumination. He was puzzled over the blessing, even while he rejoiced in it. He wondered why it should come so unexpectedly and unsought. Then one day the puzzle was solved, for he found that one who had gone before him in that pastorate had organized a loving conspiracy of prayer in his behalf. His people had lifted him up by their prayers, and had lifted themselves up as well.

Much is said about the inadequate financial support received by ministers of the church. There is no doubt but that the church is seriously at fault in this regard. To pauperize its ministry means to impoverish itself. But why should not attention be called likewise to the lack of spiritual support given to the pastors and leaders of the church? They labor in spiritual poverty when the people forget to pray for them.

It is an inspiring disclosure of the religious life in many foreign mission fields, when we are told that one of the great burdens of prayer laid upon the hearts of the native Christians is that the Lord will deepen and strengthen the spiritual life of those churches whose missionary zeal has sent to them the Gospel. That piece of information makes us curious to find out what effect these prayers may have had. In Pandita Ramabai's great school it is said that prayer is continuously going up for the salvation of India. No hour of day and night passes by that does not find at least two thus praying. And each day all the Christians gather together in a great company to pray the prayer for India. Surely something is resulting in response to that praying. They pray for more than India. They pray for America and England, and for other lands. We may well inquire whether it be not the prayers of humble Indians and Chinese and Koreans that bring such signs as we see of a deepened life in our churches. Possibly, as renewed experiences of divine grace come to the burdened pastor in his study or at his parish tasks, if he did but know it, he is being enriched in mystic fashion by those whom he has never seen, who dwell in faraway lands, and are invoking the divine blessing upon him and his comrades in the Gospel.

ESSENTIALS OF CHRISTIAN WORSHIP.

Thus far we have not attempted to formulate a definition of worship, nor will we do so now. It is sufficient to recognize that in worship we are seeking fellowship with God. The forms and methods of worship are not so important as the objective. That is communion with Him who is a Spirit, and is to be worshipped in spirit and in truth.

But we may well give thought to certain essentials of Christian worship. For there are characteristics which make it distinct, which reveal themselves unmistakably to the soul in those hours of devotion when worship becomes vivid and real. It is in our loftiest experiences, when the fogs and shadows of unreality are swept away, that we see truths which we shall need to remember when the darkness again comes and our spiritual vision grows dim.

I. The most important matter in Christian worship is its relation to Jesus Christ. Our approach to God is to be in His Name. We are to find the Father through Him. "He that hath seen me hath seen the Father," are His words. Our petitions are to be presented through Him. We are to ask in His Name. There is to be an abiding fellowship with Him, like that of the branch with the vine. He promises perpetual communion. "Lo, I am with you always, even unto the end of the world."

It has not always been clearly apprehended that Christ has been given "the name that is above every name; that in the name of Jesus every knee should bow, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Here is disclosed the true relation of Jesus Christ to all Christian worship. To Him has been given the Name of Lord, and they are His who approach the Father through Him. In the opening of his first letter to the Corinthians Paul describes Christian believers not only as "those called to be saints," but also as those "that call upon the name of our Lord Jesus Christ."

It is clear that in the days of primitive Christianity believers displayed their faith by a distinct formula of worship. They worshipped Jesus Christ as Lord. They called upon His Name. That Name was invoked in baptism. It was honored as divine, and they approached the Father through the Name whenever they worshipped, in public or in private.

Not only was Christianity given unity by its formal use of the mystic Name; it was bound together by the common experiences which came in response to its worship in the Name of Jesus Christ as Lord. There was a common life made possible to them, and common endowments of spirit, which set them apart from others and developed everywhere a fraternal attitude. May we not reasonably conclude that if unity is to be restored to a divided church it must be through the magnifying in worship of the One who has received the supreme Name?

This which stands out so manifestly in the New Testament, namely, the use in worship of the Name of the Lord Jesus Christ, and the spiritual blessings that follow, has been verified in all ages and in all places where Christians have prayed. Their prayers have become real and impressive in proportion as Christ's Name has been honored and glorified. Doubtless we need today a more impressive ritual in the church, so that flippancy and shallowness may be eliminated from our public services. But we need vastly more the consciousness of Christ as Lord, through whom our seeking hearts are to find the way into the divine presence.

2. An essential quality of Christian worship is inclusiveness. As soon as it becomes narrow and circumscribed it tends to become unreal. By its very nature, because it is the expression of faith in Jesus Christ, because it is the established means of communion with our risen and glorified Lord, worship must constantly expand, reaching out to include every interest and relation. The natural impulse of the worshipping believer who has been made conscious of intimacy with God is to extend indefinitely the period of communion. All the hours are to be made sacred by this fellowship. Nothing is too trivial to become the subject of prayer. The whole life is to be lifted up and glorified by the loving, obedient waiting of the soul upon God. It is the very essential of genuine Christian worship which Paul gives in the words, "Pray without ceasing." We dare not deliberately, with set purpose, make our praying narrow and fragmentary. If we do we are in danger at last of not praying at all.

To put the thought in another way, the normal Christian attitude is that of worship, for communion with Christ is only through worship, and it is unbroken fellowship that is promised us. Therefore every Christian act must be dominated by the worshipful mood. We must see to it that all the formalities connected with the public services of the church are bathed with the spirit of devotion to Christ. The collection as well as the public prayer should be worship. If the people recite together the Apostles' Creed, they should do it as an act of worship, climbing as it were by a ladder up the time-honored summary of Christian truth to the altitudes of joyous faith. If the Ten Commandments are repeated, what are they but the reminder of the covenant which God had made with men? And the sermon will be productive of good just in proportion as it breathes the spirit of worship and leads the hearers to seek communion with Christ.

It is by the expansion of the worshipping attitude that we are to obliterate the false distinction between sacred and secular. All is to be made holy by emphasizing particularly that which is primarily sacred. It is the man who earnestly and faithfully observes daily seasons of prayer that finds the joyful secret of constant prayer. The home that begins the day with family worship is most likely to be filled with the atmosphere of Christian love, and to find every interest made sacred. They who keep the Lord's Day in holy fashion will learn how to make all days holy. It is not by leveling down that we are to do away with the assumed line between sacred and secular, but by leveling up. Only through worship can we bring all things to the feet of Jesus Christ, and make Him truly Master and Lord.

3. The third essential of Christian worship is that it makes its objective a spiritual endowment. The answer to a Christian prayer is the response of the Holy Spirit. Men bearing the Christian name often perform acts of worship as a matter of obligation, to satisfy conscience. Even the heathen may do the same.

Christian people pray for temporal and material gifts, and we are sure that God often sees fit in His mercy to grant their requests. But Christian worship is something higher than the discharge of a duty, or the seeking for that which will gratify earthly desires. It is the approach through Christ to the God who is a spirit, who must be worshipped in spirit and in truth, and the true answer to such worship is the gift of the Holy Spirit. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Such worship will end in spiritual endowments. Some of them will be temporary in character. Some of them will be spectacular. Some of them will be visible even to the scoffing, unbelieving world. But the permanent and universal result of the Spirit's presence through faith has been described for us as "the fruit of the Spirit," which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Here we may well end our study of the topic. It has led us straight to the very heart of Christianity. They belong to Christ who through believing worship have been blessed with His Spirit. "If any man hath not the Spirit of Christ, he is none of his." We may well rejoice that still the truth shines forth, and we need not miss the way; that in these days a praying church receives that divine Spirit who attests the presence of the living Christ and shall bring at last into unity all those who bear His Name.—*Biblical Review*.

Dr. George Frederick Wright

BY DAVID JAMES BURRELL, D.D., LL.D., NEW YORK, N. Y.

I pay loving and grateful tribute to Dr. Wright as a wise, ironhanded, courteous champion of truth. He was wise enough, as a scientist, to lay down his premises without fear of controversion; he was brave enough to force his argument without compromise; and he was so much of a Christian gentleman that even those who opposed him in discussion were constrained to love him. His voice is silenced but his works do follow him.

* * *

As I go on My Way

My life shall touch a dozen lives before this day is done—
 Leave countless marks for good or ill ere sets this evening's sun.
 Shall fair or foul its imprint prove, on those my life shall hail?
 Shall benison my impress be, or shall a blight prevail?
 When to the last great reckoning the lives I meet must go,
 Shall this wee, fleeting touch of mine have added joy or woe?
 Shall He who looks their records o'er—of name and time and place—
 Say: "Here a blessed influence came," or "Here is evil's trace?"
 From out each point of contact of my life with other lives
 Flows ever that which helps the one who for the summit strives?
 The troubled souls encountered—does it sweeten with its touch?
 Or does it more embitter those, embittered over much?
 Does love through every handclasp flow in sympathy's caress?
 Do those that I have greeted know a new-born hopefulness?
 Are tolerance and charity the keynote of my song,
 As I go plodding onward with earth's eager, anxious throng?
 My life must touch a million lives in some way ere I go
 From this dear world of struggle to the Land I do not know.
 So this the wish I always wish, the prayer I ever pray:
 Let my life help the other lives it touches by the way!

—Strickland Gillilan.

The Rabbah "Atrocity"

BY WILLIAM H. BATES, D.D., GREELEY, COLORADO



At a family worship the reading was 1 Chron. xx. Of David's numerous hot, short, sharp campaigns, one was against the Ammonites. "Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged Rabbah." The rich city was captured, and this is the recorded treatment of the captives: "And he brought out the people that were in it, and cut them with saws, and with harrows of iron, and with axes. Even so dealt David with all the cities of the children of Ammon" (xx. 3).

The parallel passage is 2 Sam. xii. 31, "And he brought forth the people that were therein, and put them under saws and under harrows of iron, and under axes of iron, and made them pass through the brickkiln; and thus he did unto all the cities of the children of Ammon."

Of course the family was greatly shocked, as all must be who read the story. Such atrocity would be almost unbelievable were it not that it has been equalled, if not surpassed, by that of the Hun in the recent world war. Naturally the question arose, "Isn't there some relief from the harrows of the Bible narrative?" Fortunately, there is.

Probably there never has been a case of worse misunderstanding and mis-translation of a passage than the verses quoted above.

There is a book, *Israel: or Jacob's New Name*, by Edward Payson Vining, LL.D., of Cambridge, Mass., the volume bearing the imprint of the American Printing Company, 8 Dix Place, Boston. It has 192 pages, and is the outgrowth of remarkably scholarly articles which through years he has been contributing to the magazine, *Watchword and Truth*.

Doctor Vining is a linguistic genius of the finest type, and as I read his book, I felt that he, as an expert, should be classed with the Lightning Calculator who used to perform such marvelous mathematical feats! In four chapters, "David's Captives," "The Original Record," "The Work of the Captives," and "Justice to David," covering 73 pages, he treats exhaustively this Rabbah incident.

He digs, delves, mines, smelts the words one by one—explores the Hebrew Chaldaic, Syriac, Arabic, Septuagint, Vulgate—and makes plain that the "saws," "harrows," "axes," had no existence, and at length, page 169, arrives at the following statement as the best practicable translation of the part of the account in regard to the action of David after the capture of Rabbah:

"And the populace which was therein, he brought forth and set in order with the stone-saw, and with pointed tools of iron, and cold chisels of iron."

This is a very different affair, and relieves the record of its ferocious savagery.

And Dr. Vining says: "We cannot be certain as to the exact nature of the tools which the captives were detailed to use." It must be remembered that at this period David was engaged in the immense work of preparing the material for the construction of the Temple which he had been forbidden to build (1 Chron. xxii. 8-10), but which Solomon was to erect later. The Doctor goes on: "We may be sure that the meaning of the original statement was not that David cut his prisoners with saws, or put them under harrows of iron, or sawed them with axes; but that he set them to work with various tools, some (and probably all) of which were used for dressing stone." And he shows that work done in preparing for building the Temple (1 Chron. xxii. 14, 15) can be reasonably accounted for only by the employment of great numbers other than Jews, probably captives from Rabbah, and from "all the cities of the children of Ammon."

I frankly allow that this elucidation seems to me entirely tenable and—satisfactory. Don't you?

* * *

I appreciate the CHAMPION very much and rejoice that you take such a firm stand for the faith once delivered unto the saints—*Rev. D. G. Malan, Missionary.*

The Sanctuary

A Mother and her Daughter

BY G. W. GASQUE, D.D., MACON, GEORGIA.

Matthew 15:21-28; Mark 7:24-30.



BECAUSE of the hostility of the Pharisees, and the alienation of friends, caused by His speech in the synagogue at Capernaum (Jno. 6:66), "from thence Jesus arose, and went away into the borders of Tyre and Sidon," teaching the disciples, to quote the words of Origen, "not at random, or unseasonably, or without sufficient object, to encounter danger," which is a sufficient answer to Celsus, an ancient heathen opponent of Christianity, who criticised Jesus' action as cowardly "in that He ran away from danger.

THE MOTHER.

"Jesus entered into an house, and would have no man know it." After a long journey He may have gone into the house simply for a few hours' rest, also, since He was to spend several days on heathen soil, for such was Canaan, He would evade, as much as possible all public teaching and healing, that His old enemies, the active hostility of the hierarchy at Jerusalem, who had followed Him from the Capitol City to Capernaum, might not know His exact whereabouts, and continue to follow Him.

"But He could not be hid, for straightway a woman, whose little daughter had an unclean spirit, having heard of Him, came and fell down at His feet." This woman, who spoke the Greek language, belonged by race to the Syrians who dwelt in Phoenicia, and who were of Canaanitish descent, which the Jews had been forbidden to exterminate, and therefore were more hateful to the Jews than the ordinary heathen.

But whatever she was, racially, or socially, she was a mother; and one of the most beautiful pictures of motherhood to be found in any literature is to be found here in this incident.

She sought Jesus not for herself but in behalf of her child, which should be an encouragement to all Christian parents, mothers especially, who have children in sin. If this woman who was a stranger to the commonwealth of Israel, and an alien to the Covenant of Promise, found Him, surely we who are His by virtue of the New Birth may confidently seek Him in behalf of our children.

"FELL AT HIS FEET."

"She came and fell down at His feet." Those who would obtain mercy from Jesus must humble themselves as this woman did, and we have the assurance that he that humbleth himself shall be exalted. "Humble yourselves in the sight of the Lord and He will lift you up." And any person who comes to Jesus as this woman came, He will in no wise cast out.

And though she was humble she was bold enough to tell Jesus what she wanted. "Let us come boldly to the throne of grace." She "besought Him that He would cast forth the demon out of her daughter." The word "beseech" is compounded of "be" and "seech" or "seek" and signifies "to seek strongly."

The greatest blessing we can ask Jesus in behalf of our children is that He would break the power of Satan, that is, the power of sin in their lives, and particularly that He would cast forth the "unclean spirit," that they might be the fit temple for the indwelling of the Holy Spirit. And it is a blessing worth beseeching.

DISCOURAGEMENTS.

The first discouragement she encountered was that Jesus made as though He did not hear her, for He "answered her not a word."

"Unanswered yet?

The pray'r your lips have pleaded

· In agony of heart these many years?

Does faith begin to fail, is hope departing,
 And think you all in vain those falling tears?
 Say not the Father hath not heard your pray'r;
 You shall have your desire sometime, somewhere."

If such is your experience remember the experience of this Canaanite woman, and take courage.

The second discouragement came from the disciples. "And His disciples came and besought Him," very earnestly requested Him, "saying, Send her away, for she crieth after us." We will not criticise the action of the disciples harshly; it was ignorance on their part; they had been with Jesus only a few months and did not as yet understand Him and His mission.

The lesson just here for us is that discouragement may come at the most unexpected times and from the most unexpected sources. And oftentimes those who are in a position to encourage us most are the very one to discourage us.

CHILDREN AND DOGS.

The third discouragement comes from the lips of the Master Himself. "Let the Children first be filled." Let the Jews have all the miracles of healing, all that they have occasion for, who are, in a peculiar manner, God's chosen people; and let not that which was intended for them be thrown to those who are not of His family and who have not that knowledge of Him, and interest in Him, which they have, and who are as dogs in comparison with them, for these without are vile and profane.

There is something most significant in these words of Jesus. There is mercy in reserve for the Gentiles in the very near future, for some of the "Children" have already desired Him to depart out of their coasts, already they are beginning to show that they do not care for the Bread of Life. After the disciples took up the work of the Kingdom they went by this same rule, let the Jews have the first offer, let the Children first be filled, and if their souls so full of self-righteousness loathe the honeycomb, "Lo, we turn to the Gentiles!"

THE CHILDREN'S CRUMBS.

There can be no doubt but that the woman fully understood the words of Jesus, even better than we understand them today.

"Yes, Lord," she said, "I know that the Children's bread should not be cast to the dogs, but they are never denied the crumbs that fall from the table, and they are allowed a place under the table that they may be ready to receive them. I do not ask for a loaf, I do not ask for even a part of a loaf, I only ask for a crumb, please do not refuse me that."

She did not undervalue the blessing she sought by calling it a crumb, rather she was magnifying the power of Jesus, for the cure she desired for her daughter, a Gentile, was only a crumb in comparison with the many blessings the Jews were receiving. Jesus had just recently fed between five and ten thousand people near Bethsaida, and there remained twelve baskets full after they were all filled. Could she not have a crumb of what was left? Of all the showers of blessing that was falling upon the "Children," surely only a drop might fall on her.

But thus did Jesus test her faith, knowing that it was strong and would bear up under the test, and thereby become still stronger; and thus did she prove her faith, by continuing her request.

FAITH'S REWARD.

After the woman's earnest and continued entreaty for the crumbs, or a crumb, which may fall from the Master's table, Jesus said, addressing her, "O woman, great is thy faith; because of this saying, be it unto thee even as thou wilt. Go thy way; the demon is gone out of thy daughter."

So we would be taught that at the feet of Jesus is a place of restoration for our children, and for our friends and neighbors, and that that restoration may be affected by the exercise of continued faith, and though the restoration might not come immediately, we would continue instant in prayer, nothing doubting, for the blessing, either the one we asked for or the one best suited to our needs will come

at last, for "she went away into her house, and found the child laid upon the bed, and the demon gone out."

Delayed answer to our prayers, or what we would call unanswered prayer, is no reason for abandoning our faith in God, but rather should be a reason for an increase of faith. Therefore,

"I will not doubt, though all my prayers return
Unanswered from the still, white realm above;
I shall believe that it is an all-wise love
Which has refused those things for which I yearn;
And though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn."

A Parable of the New Life

BY THE REV. FREDERICK GETTY.

We shall all be changed.—1 Cor. 15:51.



GAUNT old tree preached to the preacher. It took upon itself to teach the teacher. It was the time when—

"Autumn's fire burns slowly along the woods,
And day by day the dead leaves fall and melt."

The old tree stood in a neighboring yard. Day after day it looked upon the preacher, busy with his books. Day after day the preacher looked at the tree. He saw the tree stripped of its pride of autumn-fired leaves. He saw the few that remained on the bared limbs. These "numbly clung and shivered to be gone." Week after week the preacher and the tree watched each other.

Every morning the man scanned the tree to see how the brown leave had fared during the night. Withered leaves were they. Their tips were crimped and crinkled. Their edges were curled skyward in the mute appeal of age. The blight of an approaching winter was on them. They were dead. But in their death they clung to the tree that bore them. The storm-king rode abroad at night. His steed was the untamed wind. His army of frost, and snow, and hail, flung after him in icy cohorts. His hand was ruthless. The only mercy he knew was the stupor of death. He was a vandal whose power knew no bounds. He flung his warriors here and there. Not one of them faltered. They moved with the spirit of conquest. Their grip was laid upon the stream, the meadow, the tree; upon man and beast, and they succumbed. But the brown leaves with the sere edges, curled skyward, clung to the old tree. Every morning they were there. Their's was a death-grip. All through the winter they kept their place. The preacher wondered.

"Came the spring with all its splendor,
All its birds, and all its blossoms,
All its flowers and leaves and grasses."

The earth, browned by winter's searing, began to turn to a living green. The first blossoms burst into whiteness. Violets made a timid show of beauty. The bare, gray trees were robed in a verdant vesture. Birds sang and brooklets murmured their morning song. The brown leaves with the sere edges still clung to the old tree. Still the preacher wondered. How could the old tree withstand such a riot of life as wall all about it! How could it say no to the wooing of the season! How could it spurn "the holy spirit of the spring!" Or is the old tree dead?

The morning came again. The tree looked at the man, and the man looked at the tree. A miracle had happened over night. The brown leaves with the sere edges were gone. The tree seemed to shake itself with a new vigor. Another night came, and after it the morning. It was a gentle night. The clouds showered warm drops on the earth, the grasses, the blossoms and the old tree. Another miracle had happened over night. Wherever brown leaf, with sere edge, had clung in grimness of death—there was a spiral shoot of green. The young

leaves had come. As they came they had pushed away the old leaves. The edges of the new leaves were crinkled—but it was as the dimple on a baby's cheek contrasted with the hollows of age. They were the tokens of a renewed life—the fruitage of a new life. The fury of the storm could not loosen the hold of the old brown leaves. Spring but whispered, and they listened. Spring spoke, and they answered. Nature touched them with a “swift and secret working hand,” and the power within prevailed. Death gave place to life. Barenness gave way to fruitfulness. Gauntness flashed into beauty. It was the triumph of the new life.

“Preacher,” said the tree, “if any man be in Christ he is a new creature; the old things are passed away, behold they are become new.”

The preacher said: “Amen! The taint of evil is on the soul. Inbred sin mars the spiritual life. Sinful habits grip hard. The ‘sins that so easily beset us’ press heavily. Inherited tendencies weaken the character. Actual transgressions add their burden of guilt. The sin presumptuous is dominant. The ‘body of death’ holds us with tightening grip. Who shall rid us of its thralldom?” The old tree, beautiful in its newly found sheen of verdure said: “The new life prevails.”

The eternal marvel of the faith of the Son of God is the new birth. The life from above dominates. The expulsive power of the spirit of holiness prevails. The mystery of grace is splendid. Life-long habits are swept away. Heredity, according to human sonship, gives place to the heredity according to the divine sonship. “Now are we the sons of God . . . we shall be like Him.” The grip of evil is broken. Inherent sin is overcome by the grace of God. Habits of holiness spring into being. The fruits of the Spirit appear. Life eternal throbs in our souls. The Son of God is reincarnated in us. We pass from “glory to glory.” Christ dwells within us. Heaven is begun. “Blessed be the God and Father of our Lord Jesus Christ who has begotten us again unto a lively hope.”

“Finish then thy new creation,
Pure and spotless let us be;
Let us see thy great salvation,
Perfectly restored in thee.”
Amen and Amen!

Why Christ did not Stay

It is expedient for you that I go away.—John 16:7.



FOR thirty-three years Jesus had lived among them. For three years they had shared together the sunshine and the storm. Friendship had ripened into love. Their hearts clung to Him with a strange tenderness. That they might be with Him they had given up home, business, friends. And now He says: “I must say goodbye; it is expedient for you that I go away.” They had staked their all upon Him. But they did not realize how much their dependence was in Him till He said, “I must go.” It was a crushing blow to them.

They did not understand Him at first. They had lingered long about the table for they had much to talk about. The hour had grown late and they thought He was getting tired and meant to retire to rest. But when He said, “Whither I go ye cannot come,” a chill crept about their hearts. They could not analyze their feelings, but instinctively they felt that a crisis had come in their lives. And Peter, the tone of his voice expressing the misgivings of all, asked, “Lord, whither goest thou?” “Whither I go,” He replied a second time, “ye cannot follow Me now, but ye shall follow Me afterward.” Afterward! When is afterward? The chilliness about their hearts increased. Their mouths became dry and their voices husky. In a dim, bewildering way it began to dawn upon them that it meant separation.

“Let not your hearts be troubled, Trust in God: trust in Me also,” Thus He tried to reassure them. They found later that it was “expedient for them that He go away,” for He came more fully into their lives. He had been dwelling with

them; He came back to dwell in them. Then, when He became an abiding power in them, they became the invincible propagators of His kingdom. In them the world saw Him. Is that not what Paul meant when he said, "For me to live is Christ?" Today Christ is the most gigantic figure in history—not alone because of what He was and what He did when here—but because of what He was and what He has done in and through men and women who have been His representatives in all the years since.

He went away that He might prepare a place for us. The circumstances of our future life depended upon His going away to prepare them. Had He not gone we could not follow Him. Moreover He went away that He might be very near. He is accessible to all, of every home, in every part of the world. He is the Great Physician to all the sick. The blind can see His beauty. The deaf can hear the music of His voice. The dumb can pray to Him when they cannot speak. The poor can have Him with them always. The rich can pour their treasures at His feet. Every one can see Him, clearly, so much more clearly, than if He had not gone away.

Another reason He went away was that we might walk by faith. Had He remained we would never have developed initiative and would always have walked by sight. Our strongest temptation, even now, is to guide ourselves by what we can see, and feel, and handle. That is the cause for all idolatry. Men want to see God, therefore they make images of Him. Ritualism has its basis here also. The ritualist would have us believe He is here—that the bread and the wine of the sacrament are the very body and blood of Jesus. The ritualist defeats the very purpose of Christ—he ministers to the seen and temporal, to the flesh, and not to the spirit.

Life is short. This mortal must put on immortality. Christ went away that by the exercise of faith we might be educated for immortality, that the spirit might be strengthened for eternity.

"I will not leave you comfortless, I will come to you." He did come. He is here. He is yet to come. He will always be the coming One. The Holy Spirit is just what Christ would have been had He been here. He ministers comfort just as Christ would have done—only without the inconveniences of circumstance, without the restriction of space, without the limitations of time.—*Pacific Advocate*.

Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D.

July is a month when many workers feel depletion of strength and the evaporation of ambition. Happy are those that can relax their bodily exertions and cool off in some shady nook, thinking, building castles in the air, leisurely planning for future glory and achievement. To such Jesus Christ comes to fellowship with them, as He did with the Twelve on the beautiful slopes of Mount Hermon.

FISHERS OF MEN

MATTHEW 4:12-25.

This incident is supremely valuable because it reveals the method of Jesus, in His perpetual, personal evangelism. He did not as a rule hold great revival meetings; but He dealt with individuals in a natural and businesslike manner. He simply invited people to come. It rested with them to decide. These hand-picked disciples, like hand-picked apples, are generally less wormy and bruised than those that come tumbling down with many

others, when the tree is shaken of a mighty passion.

"Fishers of men." Christians are not fishers with hook and line, either with bait or fly; for that is deceit; and no true fisher of men, will catch men that way. There is no hook in the method of Jesus, or in His Gospel. The drag net is better, for we constrain men. In any case the figure is meagre and impressionistic. In evangelism we challenge men to accept Christ because then they can live a higher life and do greater service and receive

eternal honor. In Norfolk, Nebraska, John H. Andress, with a large and devoted band of workers, received over 300 into his Church in two years. Millionaires, doctors, lawyers, thanked him for the invitation; and the continual inflow of new members makes that church a going and a growing concern. Many other ministers are doing the same work, after Jesus.

A Prayer League may be organized, getting as many as possible to join, by promising to pray daily in private for three or more, whom they desire to become Christians; or, if Christian, to become church members, or, if church members, to become more fully consecrated and zealous. This must be followed up by a sincere interest and sympathy, directed toward the end in view. A sensible approach will very seldom be resented. Lead from the thought of the church up to Christ. Depend absolutely upon the aid of the Holy Spirit. "Without Me ye can do nothing."

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RELIGION LAST

ISAIAH 44:12-17.

Dr. John Kelman in his work on "Famous Books" rescues the seventeenth verse from oblivion. This man having a tree, first warms himself, then cooks his food, and by the fire takes his ease. Afterwards, when self has been gloated, he thinks of his god; and he makes an idol of what is left of the tree. How human! So many people in Christian lands first provide for everything that concerns themselves; and when they get "good and ready" they make use of what is left, or a part of it, for their religion.

God says still, "Thou shalt have no other gods before me." Our first duty is to God. Our first obligation is to God. Jesus came to earth to set man right in this thing. "Seek ye first the kingdom of God and His righteousness." The function of His Church is to emphasize this truth.

Stewardship is fundamental in Christianity. God has given us money, time, influence, opportunity, not to be secularized and egotized for our own profit; but to be used for Him, in His interests, in the Cause of Humanity. A certain definite part should be set aside for special service, religious and charitable; but all should be used under His direction. "I will instruct thee and teach thee in

the way which thou shalt go; I will counsel thee with mine eye upon thee." "The Fine Art of Giving," by Charles R. Brown, ought to be in every man's working library. Better still it should be ingrained in every man's life. The Church is organized religion. The Bible gives the secret of living. Prayer is fellowship with God. So Heaven begins in the soul, when we make God first in life.

*

BIBLE STUDY

GENESIS I:I; JOHN I:I.

The secret of all true Bible study is found in this, "In the beginning *God*." Ptolemaic astronomy was worthless, because the earth was thought to be the center of the solar system; but Copernicus got at the true center; and God is the true center of all knowledge and all life. We are under His pavilion. His presence is to be our atmosphere, day and night; and by His Spirit all things receive illumination.

Many things enter into Bible Study. How did we get the Bible? By human as well as divine agencies. How have we kept the Bible, through neglect and hatred, through fire and criticism? How should we learn the Bible? How should we live the Bible?

The truth of the Bible is more than the edition. The soldiers of Alexander the Great seized the crown jewels of Persia. They threw away the gems and kept the ornamented sack. Some use it as a fetiche. No other book is to be compared with it. Sixty-six books written by many writers during perhaps 2000 years, under all circumstances, yet there is a wonderful unity and progress, leading up to Christ, and the fruits of His life, death, and resurrection. This is far better than if dropped from Heaven ready made. Jesus took it for granted that it was the Book of Life, God's book and man's. The Aula Christi at Chautauqua, N. Y., the realized dream of Bishop Vincent, speaks of Christ in every part, books, pictures, music, architecture; and there all may come and study about Christ. Such is the Bible, recording the ways of God with wayward mankind, outlining the way of life, and guarding against the way of death.

The study should be systematic, scientific, using the latest findings of archaeology; but any sincere study will find treasures untold. A slave in West Bo-

livia was climbing a hill. He slipped and caught a bush on the way down. At the foot he looked at its roots and found silver in the earth. This led to the great silver mine at Potosi, and the five thousand mines in Bolivia. The real study is in the living of it.

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THE SERIOUSNESS OF LIVING

MATTHEW 16:21-28.

Some have spoken of the seriousness of Church membership, and have declined to assume the responsibility. Those are far more culpable who refuse. In time of war, does the youth that refuses to assume the responsibility of "service" escape life's seriousness? Much less does the slacker in religion. Manhood and womanhood demand noble living. Jesus points to true life and leads the way. Ease is not the aim of life, unless in dotage and senility. We want the biggest job we can do. Seriousness does not mean sadness, but gladness, and eternal satisfaction. We should all have the "self-starter," and not need to be cranked.

Following Christ we must take up our cross. This is not His cross of crucifixion, but our cross. Our cross-purposes

become a light burden; and He wants us to live, and not die. One thing for many people is personal evangelism. This we shrink from, but when we plunge in, we find that "the water is *fine*." Giving a tithe is another test of our willingness. To begin heartily is to rejoice, and to continue indefinitely. We are thus to be witnesses for Christ. This was the purpose of His mission and of our call to follow Him. Let us study man, not to exploit him for our gain, or for scientific ends, but to help him, and lead him to the highest possible life, through following Christ. This gives life a burning purpose and a burning interest. It never becomes monotonous nor a drudgery. A Chinaman asked one of our missionaries, "Are all your people of the burning heart?"

Dr. Ozora Davis says, "We glory in Christ in song. Let us realize it. Christ is the Leader of Humanity. On the ruins of the great war Christ walks, pain-scarred, but with eager eyes on the future. That future is His; but He must have us, and we must have Him. Here lies the hope of the world." We do not live in our own strength, but in that of God Himself, imparted to us by His Holy Spirit. Trust His promises.

Editorial

Historical Accuracy of the Four Gospels

Internal Evidence V—Prof. Huidekoper's Argument.



POWERFUL argument was carefully worked out by the late Prof. Frederick Huidekoper upon The Indirect Testimony of History to the Genuineness of the Gospels, of which we can give no better account than to present a brief summary, simply premising that the argument is based upon the freedom of the Gospels from the influence of post-apostolic ideas and events.

1. He calls attention first to the fact that "the Christian authorship of the Gospels was contrary to the controversial wants of the early Christians, and so embarrassed them in their arguments with heathens that it is morally impossible they could have fictitiously assigned such authorship to them." For purposes of controversy the early Christians would have found it extremely convenient to have been able to appeal to Jewish or heathen records of Jesus, and among the apocryphal writings such documents appear as the Acts of Pilate, Letter from Pilate to Tiberius, Correspondence of Abgarus with Christ, Alleged Correspondence of Seneca with Paul, Alleged Letter of Marcus Antoninus, and others. But none of these will stand comparison at all with the four Gospels, and are universally rejected by all classes of critics.

2. "Of all the controversies in which Christians were engaged, whether between themselves or against Jews or heathens, not a trace appears in the Gospels." These controversies, as we know from the Epistles, were very bitter; especially bitter was that between the Jewish and the Gentile Christians which led to the

council at Jerusalem, whose results are recorded in Acts xv, 7. Indeed, the attitude of the judaizing element in the Church was extremely bitter, as one can learn from the Epistle to the Galatians. But of all this conflict not a trace appears in any allusion to be found in the four Gospels. The same is true concerning the controversies which inevitably arose between the Jews and the Christians and between the heathen and the Christians, as well as between the Gnostics and the orthodox Christians of the second century. Of these controversies we have abundant evidence in the writings of Justin Martyr, Irenæus, Theophilus of Antioch, and Tertullian, but the four Gospels know nothing of these controversies, and were not in the least degree affected by the controversial atmosphere which pervaded the last part of the first and the whole of the second century.

3. "Of the opinions prominently asserted and defended by the early Christians, or by particular schools among them, and which they rode as hobbies, not one appears in the Gospels." Of these opinions, those concerning heathen deities and their supposed relation to the evils of the world; those concerning idolatry and the sin of sacrificing to idols; those concerning Christ's mission to the under world; the resurrection of the flesh; the millennium; the restoration of Jerusalem; the destruction of Rome; the return of Nero; and the personal appearance of Christ, were all of them hotly contested in post-apostolic times; but the Gospels are altogether neutral in their attitude toward them.

4. "Of the customs to which the early Christians attached importance, or to which they were wedded, we find nothing in the Gospels, except the baptismal formula of the second century." These customs relate to such questions as the mode of observing the Sabbath, the observance of Sunday as a day for religious gathering, and the eating of blood. It would certainly have been most natural, on the theory of the late origin of the Gospels, to have found in them some more specific justification for the observance of Sunday than they contain.

5. "The peculiar designations for God used by Christians in heathen lands are absent from the Gospels." In the early patristic literature most laboured efforts are constantly made to distinguish the God of Christianity from the prevalent heathen conception of deity. These writers call him "the true God," "the soul God," "the unoriginated God," "the imperishable God," "the Maker of the universe," "the Parent of all things," "the Father of the universe," etc. But in the Gospels there is no reflection of anything but the common Jewish methods of designating Deity. "They show no traces of Christian effort to prevent heathen misconception."

6. "The terms by which Christians were designated" in heathen lands are absent from the Gospels, as were the terms which were used by Christians to express the ideas which arose in the early development of the Church. In earlier articles we have already dwelt at some length upon the occurrence in the Gospels of the phrases "Son of man," "kingdom of heaven," and "disciples," and of the absence from the Gospels of the synonyms for these phrases which occur so abundantly in the Epistles. To this we might have added a considerable list of phrases and words which are adduced by Prof. Huidekoper in illustration of his point. Among the most conspicuous of these is the phrase "Jesus Christ," which does not occur in the Gospels, where he is "almost universally called Jesus, a term which occurs more than six hundred times. If the word Christ be at any time employed it is as an official title, usually with the prefix the, and we also find Jesus the Christ. The exceptions confirm rather than militate against the inference to be drawn from this usage." These exceptions are John i. 17, which is a doctrinal reflection of John in his old age, and illustrates how natural the phrase had become in the early development of Church history. The phrase occurs also in Matt. i. 1 and 18, and Mark i. 1, where in the introduction to the histories it naturally reflects the use of later times. But in the history itself the phrase is carefully avoided, the only exception being Mark ix. 41.

Other phrases frequent in later apostolic times, but avoided in the Gospel narrative, are "Christians," the origin of which is related in Acts xi. 26, and which occurs later in Acts and in the Epistles, but nowhere in the Gospels; "unbeliever" and "lawless," words frequently used in the Epistles to describe the heathen, but

never used in the Gospels; and the word signifying "devout man," and its cognate signifying "godliness" *eusebēs eusebeia*. These occur frequently in the Acts and the Epistles, but are unknown in the Gospels.

7. "We find various questions about public games, slavery, and other things, in which the Christians were deeply interested, but on which the Gospels attribute no remark to the Master." Early in the history of the Church the wickedness of these games became the subject of remark. In the persecutions of which we have record the Christians were frequently thrown into the arena to be tortured and put to death by wild beasts. But "in the Gospels we find from the Teacher of teachers no word on the subject of these games; no condemnation of them as barbarities; no answer put into the mouth of his followers which might aid them in escaping; no word of encouragement to assist them in enduring these atrocities."

8. The wars under Nero and Hadrian by which Jerusalem was desolated, and during the last of which a temple of Jupiter Capitolinus was erected on the site of Solomon's temple, are not referred to except in the indefinite prophecy of Jesus concerning the destruction of Jerusalem, to which we have already alluded.

There is an absence also in the Gospels of any intimation of the systems of Greek philosophy with which the churches early became familiar as they spread throughout the Roman Empire. Nor do we find the influence of any of the later emperors or of Greek culture in general reflected in any way in the four Gospels.

In view of this array of facts, there is irresistible force in Prof. Huidekoper's concluding remarks:

"It is morally impossible if the Gospels had been fictitious, or were slowly growing under the hands of Christians, that they should have omitted all the topics of chief interest to those who wrote them.

"If we now turn to the spurious records which Christians forged, we can to some extent test the truth of the preceding remarks. The test is imperfect, because the spurious records were not strictly original compositions, but (setting aside the Letter of Lentulus) simply an effort to reproduce facts concerning Jesus—especially the miracles—as recorded in the Gospels, basing them, however, on non-Christian evidence. Had these documents aimed to originate a life of the Master rather than to substantiate one which already existed, they would have had a much wider field for introducing the peculiarities of other countries or later times. In these records we find Jesus charged with destroying the Sabbath and effecting cures by magic. Articles of clothing, belonging to official position, are mentioned by their heathen names; the terms Lord's Day and Palm Sunday are introduced as if in use during the ministry of Jesus; we find the Roman standards doing homage to Jesus; we find twelve persons in Judea charged with being proselytes and maintaining that they are born Jews—a subject of dispute natural to localities outside of Judea but unlikely to affect simultaneously twelve witnesses in Jerusalem; we find crucifixion treated as a Jewish form of punishment; the results of Christ's mission to the under world are plainly stated; a description of his personal appearance is given at length; the appeal to the Old Testament as having foretold the crucifixion and resurrection of Jesus admits but one interpretation; and the pseudo-predictions foretell the destruction of the temple with a sufficient description of those who were to destroy it.

"There is yet an indirect argument to be drawn from a condition of things nineteen or twenty years after the ministry of Jesus. Six different writers—heathen, Jewish, and Christian—concur in implying or referring to a widespread excitement at that date among Jews, the blame of which was thrown to some extent on Christians. The writers are Tacitus, Suetonius, the author of a Jewish sibylline production, Paul, Luke, and Eusebius. There can hardly be a question that these writers, with the exception perhaps of Paul and Luke, wrote independently of each other. Their concurrence implies that at the date mentioned Christianity had taken considerable hold in Italy. The allusions, moreover, to the excitement and to some circumstances connected with it are, in the Acts of the Apostles and in Paul's letters to the Thessalonians, so incidental that they can only have been written by persons who lived through it, and whose readers were familiar with it. Writers of a later date would not have expected such allusions to be understood. These allu-

sions establish the fact that the documents were written by persons then living, and each of these documents implies a then accepted history of Jesus, essentially such as we find in the Gospels."—*G. F. W.*

NOTE—Dr. Wright had planned to write a series of editorials on the Historical Accuracy of the Four Gospels. This editorial is the fifth in the proposed series, and will be the last, since Dr. Wright has been called to his reward. *F. J. B.*

The Danger of Knowing too Much



MOST people remember that a little knowledge is a dangerous thing. They do not realize that there is such a thing as knowing too much, except in the case of young men afflicted with an overwhelming desire to instruct their elders. In such cases the saying is, not that they know too much but that they "know it all." They think they know and that others do not, and their sophomoric attitude gets to be a bit tiresome in the course of time.

Grown to years of maturity they still persist in thinking that wisdom will die with them. It won't. It will survive their demise and continue to flourish. Indeed, it may be something quite different from what they imagine it to be, and the thing that they most zealously advocate may actually be wrong. A deeper insight may make the fact clear; but those who really know may remain silent.

At the university, when working for my Ph.D., it was a puzzle to me why the man whom we all recognized as the greatest master of English that any of us was likely to behold never had a good word for a purist. We were dumbfounded one day to hear him remark: "If the purists had only let things alone, we should have said, 'It is me' in English, just as they say 'Il est moi' in French." We fairly gasped; but he was right. The newspapers have recently condemned without stint a school superintendent who has dared to admit "it is me" in his district.

What is the truth? Simply this. "Me" is not an accusative in that construction but a dative. The purists knew too much! They knew what was not so. Turn the thing around. "It is I" sounds well, because we do not understand what it involves. How about "I is it?" You mix the first and third persons shamefully in the purist form and never dream of the fact! No inflected tongue could blunder so. The English Bible has "It is I" in Matt. xiv. 27; but there is no such saying in the Greek, which has *egō eimi*, or "I am I." It does not mix things. Neither does the French. "I am it" is a totally different thing. The connotation is completely changed and the first person persists.

"He don't" was also admitted and duly excoriated. It is undoubtedly inelegant; but if we were to eliminate all the similar expressions in English there would be no English left. The first thing to go would be "perfects" like "has gone." Every one of them uses a transitive construction as an intransitive one, and every one of them is a monstrosity. The German *ist gegangen*, "is gone," is correct and philologically sound. The English "has" is a case of "leveling by analogy," and that is exactly what "he don't" is. So is "you" for thou or ye.

It doesn't pay to know too much. Purists also condemn the "split infinitive" and advertise their ignorance in doing so. English is full of infinitives with no "to." Witness all such forms as "will go," "shall go," "must go," "bid go," etc. We never say "I bade him to go home" nowadays. We have reverted to the correct form; for "to" has no business in a true infinitive." It was a grammatical blunder to begin with, since Anglo-Saxon used it with the dative in the gerund, and the infinitive, which is properly an accusative, has no business with a dative sign. It borrowed the "to" and the "to" now threatens to strangle it!

Worse than that, the men who ape the purists now avoid splitting a "tense"—there are no true tenses in English save the present and the past—and therefore so place their adverbs that they fail to modify the word with which they belong. "He just has done so" is a specimen. The "just" modifies "done," not "has" or "has done." Conditions of this sort are becoming positively absurd. It does not do to know too much—*H. W. M.*

Our Publisher Says



VERY once-in-a-while one of our friends takes us seriously when we offer a suggestion. In the May number, page 224, we printed a short editorial entitled "How a Dominie did it." Hunt up that number and read that editorial again—it is worth two readings! Then get your tablet and pencil and figure out just what it would mean to yourself, your friends, and to the CHAMPION, if *you* followed that brother's example. Haven't you had the conviction for some time that you might do your friends such a service?

Among others we received two letters the last month which we may be permitted to print. They tell their own story. The first is by our friend Pastor Winkler, who deposeth and says:

I wish the CHAMPION could be in the hands of every minister of the Gospel. (Amen!) We need more literature of this kind. (Amen, again!) I took the hint in your last issue and solicited 25c from a number of my ministerial friends at a gathering, and all of them gave me the 25c without question.

That was fine, brother Winkler! Others of our friends have been interested in the same way. But we wish this spirit of cooperation was more general—that all our friends would "take the hint" and work out that plan at the first opportunity! We must appeal to our friends to encourage this work: our enemies will *never* help us; they do more to discourage us than you may be conscious of.

And here is another. This proves how your friends will appreciate a service of that sort. Dr. T. Morton Sankey writes us as follows:

A friend loaned me your June number BIBLE CHAMPION and I was particularly pleased with Dr. Kern's article "The Fatherhood of God." These are days when we need such writings to combat the apostasy that is everywhere in evidence. Bible Champions are, indeed, the need of the hour.

Many thanks to our unknown mutual friend! We have thousands of CHAMPION friends, some enthusiastic, others, perhaps, "neutral!" But if *all* our friends would follow the example of our two enthusiastic friends quoted above think what a real service they might do their friends, themselves, and the cause. Will we make a try—all together?

In this connection permit us to again call your attention to our Special Offer we are making at this time for *New Subscriptions*—that we will send 5 previous numbers of the *Sermonizer* (price 12½c each, total value 62½c) FREE to any one subscribing to the CHAMPION for one year at \$1.50. This offer will especially interest ministers as the *Sermonizer* was one of the best homiletical magazines published before it was consolidated with the CHAMPION, and the contents of any number are as fresh now as they were the month they were issued.

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* * *

The sooner we cut out all brass band, hot air, "expert," "survery," red tape evangelism, and get back where we belong and be what we profess to be, real Methodists, and go in for old-time, Holy Ghost revivals and Bible soul-saving work, will we get somewhere rather than the ecclesiastical scrap pile—*Eastern Methodist*.

Faith—An Adjustment



N the editorial last month, page 264, on "Faith," by searching analysis and clear exposition it appeared that the faith requisite to salvation is a faith that believes with the mind, *and* embraces with the heart, *and* obeys. Nothing less than this three-fold faith will do. Only this is efficient and sufficient.

But some tender-souled, sensitive-conscience Christian believer, in view of what has been said, may distressfully say: "If I disobey, as I to my sorrow sometimes do, would not my act of disobedience give me reason to doubt whether I ever was or am now saved?"—the distress further increased as is recalled in 1 John iii. 6, 9, "Whosoever abideth in him sinneth not. . . . Whosoever is born of God doth not commit sin, . . . he cannot sin because he is born of God."

A right understanding of this passage will relieve the difficulty. This may come in two ways, grammatical and genetic.

The verbs "sinneth not," "doth not commit," are in the present tense. Grammarians of different languages tell us that the present tense is used to express not only what is going on, but also to denote "customary actions," "what frequently or habitually takes place," "continuousness." Accordingly, "Whosoever abideth in him sinneth not"—habitual present, i. e., does not live in sin as a habit of life. John "is speaking of a character, a habit" (Vincent, Word Studies). "To commit sin is to practice sin. That he cannot commit an act of sin, I suppose no judicious interpreter understands. 'He cannot commit sin,' i. e., he cannot continue in the course and practice of sin" (Matthew Henry). Such is the grammatical construction.

Then a proper understanding of the believer's nature will afford additional relief. "Whosoever," in 1 John II. 2, 3, 4, 6, 9, 10, 15; v. 1, 18; 2 John, verse 19, is not in a single instance the translation of a Greek pronoun, but in every case translates the adjective *pas*, "all." The adjective may be rendered, as in 1 John v. 5, "whatsoever," and our English compound relative pronoun "what" breaks up into "that which." So then, "That which is born of God," i. e., the new nature which is begotten by the Holy Spirit, "doth not commit sin," it "cannot sin." Of course not, for, partaking of the quality of its parentage, it is holy, and the outcome of it must therefore be holy. The outcome of the old Adamic nature, which "is enmity against God, for it is not subject to the law of God, neither can be" (Rom. viii. 7), is always and only sinful. Both natures co-exist in the Christian. Genetic relief.

A child may disobey a parent, but he does not thereby cease to be a child of that parent. The parent's favor may, indeed should, be withheld until amendment is made. The relation of sonship is one thing, fellowship with the parent is another.

There is a booklet, a 32-page golden tract, "Safety, Certainty, and Enjoyment," carried by evangelistic book shops generally, which *every* Christian for his comfort ought to read. Here are some of its thoughts:

Christ's work and your salvation stand or fall together; your walk and your enjoyment stand or fall together.

Your safety hangs upon Christ's work for you; your assurance upon God's word to you; your enjoyment upon your not grieving the Holy Ghost in you.

Your relationship to God depends upon your birth (regeneration); your communion with him upon your behavior. Nothing so strong as the link of relationship, nothing so tender as the link of communion.

When a saved one falls the "criminal" question of sin cannot be raised against him, for the communion question is raised within him by the Holy Ghost as often as he grieves the Spirit.

When the believer sins, communion is for the time interrupted, and joy is lost until, with a broken heart, he comes to the Father and confesses his sins; then, taking God at His word, he knows he is again forgiven, for His word plainly declares that "if we confess our sins He is faithful and just to forgive us our sins" (1 John i. 9).

"Walk in the Spirit" sinlessly, not "in the flesh" sinfully (Galatians v 16.25).
—W. H. B.

* * *

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